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THE JOURNAL OF THE MOSCOW PATRIARCHATE



ST. GEORGE THE VICTORIOUS, THE GREAT MARTYR

15th-century icon

St. George the Victorious, the Great Martyr, was born in Cappadocia (Asia Minor) and served as a guard of the Emperor Diocletian (284-305). When a campaign of persecution, one of the most ruthless in the history of the Christian Church was launched, he openly came out against it and confessed himself a Christian. On April 23, 303, after eight days of torture, he was beheaded. St. George performed a multitude of miracles following his demise. He is depicted on icons riding a white horse and piercing with his spear a dragon, the symbol of evil. The Orthodox Church honours St. George with the name "Victorious" and venerates him as a swift deliverer of those who are in peril. His feast day is April 23/May 6.

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EASTER GREETINGS
from His Holiness Patriarch PIMEN
of Moscow and All Russia
to the Heads of Churches and Religious Associations

To His Holiness DIMITRIOS I,
Archbishop of Constantinople the New Rome and Ecumenical Patriarch

Your Holiness, Holy Vladyka beloved in the Lord,
In the joy of spiritual cheer and exultation, I send you the holy kiss of peace and love in our Saviour and address you with the cordial Easter greeting:

CHRIST IS RISEN!

This sacred and victorious hymn is sung in the heavens, glorifying our Risen Lord Jesus Christ, and in response it is sung by the Earth and the nether world, for our Saviour by His suffering on the Cross, Death and Resurrection trampled down death and granted us the inexhaustible spring of immutable hope that *He will also raise up us by his own power* (1 Cor. 6. 14).

The bright joy of Christ's Resurrection is combined today with firm hope in the victory of righteousness and light, and the elimination of everything which nowadays threatens man and all life on Earth.

May Jesus Christ, Who is the Resurrection and Life (Jn. 11. 25), bless the further service of Christians and all men of good will to the good of God's people and their peacemaking efforts, so that happiness, prosperity, peace and justice might triumph.

Radiantly celebrating the salvific Easter of God, we pray the Son of God, Who rose on the third day, to grant Your Holiness, the venerable hierarchs, the pious clergy, and the flock entrusted to your wise guidance, good health and prosperity for the sake of the good estate of all the Holy Orthodox Churches and to the glory of the Name of God praised and worshipped in the Holy Trinity.

With invariable love in the Risen Lord,

PIMEN, Patriarch of Moscow and All Russia

Easter 1987
Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent similar Easter Greetings to the Primates of Orthodox Churches:

His Beatitude PARTHENIOS III, Pope and Patriarch of Alexandria and All Africa; Alexandria

His Beatitude IGNATIOS IV, Patriarch of Antioch the Great and All the East; Damascus

His Beatitude DIODOROS I, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem

His Holiness and Beatitude ILIYA II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi

His Holiness GERMAN, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade

His Beatitude TEOCTIST, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest

His Holiness MAKSIM, Patriarch of Bulgaria; Sofia

His Beatitude CHRYSOSTOMOS, Archbishop of New Justiniana and All Cyprus; Nicosia

His Beatitude SERAPHIM, Archbishop of Athens and All Hellas; Athens

His Beatitude VASILIIY, Metropolitan of Warsaw and All Poland; Warsaw

His Beatitude DOROTEJ, Metropolitan of Prague and All Czechoslovakia; Prague

His Beatitude THEODOSIUS, Archbishop of Washington, Metropolitan of All America and Canada; New York

His Eminence DAMIANOS, Archbishop of Sinai, Pharan and Raitha; Cairo
His Eminence PAUL, Archbishop of Karelia and All Finland; Kuopio
His Eminence THEODOSIUS, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter Greetings to:

His Holiness Pope JOHN PAUL II; Vatican City
His Holiness VASKEN I, Supreme Patriarch and Catholicos of All Armenians; Echmiadzin
His Holiness SHENUDA III, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo
His Holiness Mar IGNATIUS ZAKKA I IWAS, Patriarch of Antioch and All the East; Damascus
His Holiness Moran Mar BASELIUS Mar THOMA MATTHEWS I, Catholicos of the East, Metropolitan of Malankara; Kottayam
His Holiness Abuna TEKLE HAUMANOT, Patriarch of the Ethiopian Church; Addis Ababa
His Holiness Mar DINKHA IV, Catholicos-Patriarch of the Assyrian Church of the East
His Beatitude MAXIMOS V, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus
His Beatitude NASRALLAN BOUTROS SFEIR, Maronite Patriarch of Antioch and All the East; Lebanon
His Grace Dr. ROBERT RUNCIE, Archbishop of Canterbury, Primate of All England and Metropolitan; London
His Grace Dr. EDMOND L. BROWNING, Presiding Bishop of the Episcopal Church in the USA; New York
His Grace Dr. ANTONIUS JAN GLAZEMAKER, Archbishop of Utrecht, Primate of the Old Catholic Church of the Netherlands; Utrecht
Dr. BERTIL WERKSTRÖM, Archbishop of Uppsala, the Primate of the Church of Sweden; Uppsala
Dr. JOHN VIKSTRÖM, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku
Dr. OLE BERTELSEN, Bishop of Copenhagen, Primate of Denmark; Copenhagen
The Rev. Dr. EMILIO CASTRO, General Secretary of the World Council of Churches; Geneva
Bishop Dr. KAROLY TOTH, President of the Christian Peace Conference; Budapest
Dr. JEAN FISCHER, General Secretary of the Conference of European Churches; Geneva
Mr. GERALD GÖTTING, Chairman of the Christian Democratic Union of Germany; Berlin (GDR)

His Holiness Patriarch PIMEN of Moscow and All Russia greeted with Holy Easter:

Monsignor JULIAN Cardinal VAIVODS, Titular Bishop of Great Makriona, Apostolic Administrator of Riga and Liepaja; Riga
Monsignor LIUDAS POVILONIS, Titular Bishop of Arcavica, Apostolic Administrator of Kaunas and Vilkaviškis; Kaunas
Archbishop Dr. ERIK MESTERS, of the Evangelical Lutheran Church of Latvia; Riga
The Rev. ERIK HIISJÄRV, Assistant to the Archbishop of the Estonian Evangelical Lutheran Church; Tallinn
V. E. LOGVINENKO, Chairman of the All-Union Council of the Evangelical Christians-Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter Greetings to:

The Most Reverend ALIMPIY, the Old Believers Archbishop of Moscow and All Russia; Moscow
The Most Reverend GENNADIY, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov
I. I. EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius
M. I. CHUVANOV, Chairman of the Moscow Transfiguration Community of Old Believers; Moscow
F. S. KUKUSHKIN, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow
I. MIROLYUBOV, Spiritual Mentor of the Grebenshchikovskaya Community of Old Believers in Riga; Riga

Decisions of the Holy Synod

The Holy Synod at its session on March 23, 1987, chaired by the Patriarch,

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, chairman of the liturgical group of the Holy Synod Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russ, on liturgical texts compiled by the group for use at services on the jubilee days.

RESOLVED: that the liturgical texts presented by the working group of the jubilee commission be approved.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the patriarchal parishes in Canada and the USA.

RESOLVED: (1) that His Grace Bishop Kliment of Serpukhov, Vicar of the Moscow Diocese, be relieved of the administration of the Patriarchal Parishes in Canada and confirmed Administrator of the Patriarchal Parishes in the USA;

(2) that appointed to the post of Administrator of the Patriarchal Parishes in Canada be His Grace Bishop Nikolai of Zvenigorod with the title Bishop of Orekhovo-Zuevo, Vicar of the Moscow Diocese, and that he be released from the post of representative of the Patriarch of Moscow and All Russia to the Patriarch of Antioch and All the East in Damascus, Syria.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Exarchate of Central and South America.

RESOLVED: that in connection with the termination of the period of his service as Secretary of the Exarchate of Central and South America, Archimandrite Feofan Ashurkov be released from pastoral obedience in Argentina and sent to the brotherhood of the Trinity-St. Sergiy Lavra.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Patriarchal Parishes in Canada.

RESOLVED: (1) that in connection with the termination of the period of his service, Archpriest Petr Vlodek be released from pastoral obedience in the Patriarchal Parishes in Canada and placed at the disposal of His Grace Bishop Varlaam of Volyn and Rovno;

(2) that Archpriest Mikhail Kit, of the Volyn Diocese, and Archpriest Boris Udovenko, of the Kiev Diocese, be placed at the disposal of His Grace Bishop Nikolai of Orekhovo-Zuevo, Administrator of the Patriarchal Parishes in Canada.

CONSIDERED: the appointment of a bishop to the widowed Diocese of Brussels and Belgium.

RESOLVED: that Archimandrite Simon Ishunin, Dean of the Cathedral of the Exaltation of the Cross in the city of Petrozavodsk and Superintendent Dean of the Olonets Diocese, be designated Bishop of Brussels and Belgium with his nomination and consecration to be held in Leningrad.

HEARD: The report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head

of the Department of External Church Relations, on the Representation of His Holiness the Patriarch of Moscow and All Russia in New York, N. Y., USA.

RESOLVED: (1) that in connection with the termination of the period of his service, Archpriest Sergiy Suzdaltsev be released from the post of dean of the Representation of His Holiness the Patriarch of Moscow and All Russia in New York and that he be placed at the disposal of His Holiness;

(2) that Archpriest Gennadiy Dzichkovsky, of the Representation, be released from the post of rector of the Church of All Saints Who Shone Forth in the Land of Russia in the estate of Pine Bush, USA, and be appointed dean of the Representation of His Holiness the Patriarch of Moscow and All Russia in New York;

(3) that Archpriest Vasilii Zaev, of the Kiev Diocese, be appointed rector of the Church of All Saints Who Shone Forth in the Land of Russia in the estate of Pine Bush, USA;

(4) that in connection with the termination of the period of his service, Deacon Sergiy Kovalevsky be relieved of his duties at the Cathedral of St. Nicholas in New York, N. Y., USA, and be placed at the disposal of His Grace Archbishop Maksim of Tula and Belev;

(5) that Deacon Stefan Chizhevsky, of the Chernovtsy Diocese, be appointed to serve in the Cathedral of St. Nicholas.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Exarchate of Central Europe.

RESOLVED: (1) that in connection with his release from the post of rector of the Church of St. Aleksiy, Monument to Russian Glory, in Leipzig, GDR, Archpriest Mikhail Turchin be placed at the disposal of His Eminence Metropolitan Irinei of Vienna and Austria;

(2) that, in accordance with his petition, the following be placed at the disposal of His Grace Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe:

Archpriest Docent Vladimir Ivanov, of the Moscow Theological Academy;

Archpriest Aleksiy Parfenov, of the Stavropol Diocese;

Father Feodor Povny, of the Minsk Diocese.

HEARD: the recommendation by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, addressed to His Holiness the Patriarch:

"Respectfully recommend to Your Holiness Archimandrite Konstantin Khomich, Father Superior of the Zhirovitsy Monastery of the Dormition, for elevation to the dignity of bishop and appointment to the vacant seat of the Vicar of the Minsk Diocese with the title 'of Pinsk'."

RESOLVED: that Archimandrite Konstantin Khomich, Father Superior of the Zhirovitsy Monastery of the Dormition, be designated Bishop of Pinsk, Vicar of the Minsk Diocese, with his nomination and consecration to take place in Minsk.

Pertinent ukases to be forwarded forthwith.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations

on the presentation of His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, regarding the petition of His Grace Bishop Serafim of Zurich for a cleric to assist him in his ministry.

RESOLVED: (1) that Hegumen Guriy Shalimov be released from the post of rector of the Church of the Resurrection in Rabat, Morocco, and sent to the Zurich Vicariate;

(2) that Archimandrite Iosif Poustoutov, of the Moscow Diocese, be appointed rector of the Church of the Resurrection in Rabat, Morocco.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the constituent conference of the Soviet Cultural Fund, which took place in Moscow on November 12, 1986, and on the participation in it of His Grace Archbishop Pitirim of Volokolamsk (from December 30, 1986, Metropolitan of Volokolamsk and Yuriev).

RESOLVED: (1) that the founding of the Soviet Cultural Fund be welcomed;

(2) that the election of His Eminence Metropolitan Pitirim of Volokolamsk and Yuriev to the board of the Soviet Cultural Fund be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the regular session of the Central Committee of the World Council of Churches, held on January 16-24, 1987, in Geneva, Switzerland, and on the participation in it of the representatives of the Russian Orthodox Church.

RESOLVED: (1) that the report be acknowledged;

(2) that noted with satisfaction be the pro-founder study by the Central Committee of questions connected with the preparation for the VII Assembly of the World Council of Churches which will be held at the invitation of the member-Churches of Australia in Canberra from February 3 to 27, 1991, and the formation in this connection of the planning committee of the assembly of which A. S. Buevsky, Executive Secretary of the Department of External Church Relations, will be a member.

(3) that satisfaction be expressed at the adoption by the Central Committee of important and topical public documents—Statement on Nuclear Disarmament and Statement on South Africa;

(4) that noted with gratitude to the Lord God be the 25th anniversary of the Russian Orthodox Church's membership in the World Council of Churches and the effective involvement of her representatives in the activities of this world Christian organization;

(5) that the position of the representatives of the Russian Orthodox Church at the session of the Central Committee of the World Council of Churches be approved.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations and Chairman of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace, on the regular plenary session of the commission held on January 30, 1987.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his visit to the USA from February 3 to 11,

1987, at the invitation of the Patriarchal Parishes and the US Congress.

RESOLVED: (1) that the report be acknowledged;

(2) that deep satisfaction be expressed with the meetings of Metropolitan Filaret during his sojourn in the USA with statesmen and religious and social figures of the United States of America, as well as with the Secretary-General of the UN Dr. Perez de Cuellar;

(3) that the significance be noted of the participation of the Russian Orthodox Church representative in the prayer for peace during the national breakfast in which the President of the United States took part.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Chairman of the Religious Section of the International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" which took place in Moscow on February 14-16, 1987, on the work of the forum.

RESOLVED: (1) that noted with satisfaction be the successful results of the Moscow International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", especially its religious section in which 215 eminent representatives of Buddhism, Hinduism, Islam, Judaism, Shintoism and Christianity, from 56 countries, took part.

(2) that the final document of the religious section of the forum "Appeal to Joint Efforts" as a programme of activity for the good of the world by religious peacemakers in cooperation with all men of good will, be approved;

(3) that gratitude be expressed to His Holiness Patriarch Pimen for his contribution to the forum;

(4) that the position at the international forum of the Russian Orthodox Church delegation headed by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, be approved;

(5) that gratitude be expressed to His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, member of the initiative group for the preparation of the international forum and chairman of its religious section, for his zealous efforts,

(6) that the idea of creating a fund for the survival of humanity advanced at the forum be supported; its task will be the stimulation of the activities of wide social circles for the solution of urgent problems of preserving the sacred gift of life.

(7) that the effective participation of the representatives of the Russian Orthodox Church in translating into life the ideas of the international forum be considered important.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Vyazma on the participation of the Russian Orthodox Church delegation, headed by him, in the celebrations for the 60th anniversary of the Patriarchal Parishes in Finland held on February 17-23, 1987, and on the blessing of the House of the Moscow Patriarchate in Helsinki.

RESOLVED: (1) that the report be acknowledged;

(2) that the 60th anniversary of the blessed existence of the Patriarchal Parishes in Finland be noted with thanksgiving to the Lord God and the solemn celebrations on the occasion be welcomed;

(3) that satisfaction be expressed with the

meetings of His Grace Archbishop Kirill with representatives of ecclesiastical circles and government officials of Finland during his sojourn in the country.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his stay in the GDR on March 4-6, 1987, at the invitation of the Christian Democratic Union and on his participation in the International Colloquium devoted to the 750th anniversary of the founding of Berlin.

RESOLVED: (1) that satisfaction be expressed with the participation of His Eminence Metropolitan Filaret in the International Colloquium devoted to the 750th anniversary of the capital of the GDR;

(2) that the continuous development of amicable relations between the Russian Orthodox Church and the Christian Democratic Union and in this connection the signing of an agreement on cooperation for 1987, be noted with satisfaction;

(3) that the Chairman of the Christian Democratic Union, Gerald Götting, be thanked for the hospitality and cordiality accorded His Eminence Metropolitan Filaret during his sojourn in the GDR.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of His Grace Bishop Feofan of Kashira, Deputy Head of the DECR, in the General Assembly of the Ecumenical Council of Cuba and in the consultation of the representatives of ecumenical councils in socialist countries, which took place from March 4 to 11, 1987, in Havana, Cuba.

RESOLVED: (1) that the report be acknowledged;

(2) that hope be expressed that the participation of His Grace Bishop Feofan in the said events will serve to promote bilateral cooperation between the Russian Orthodox Church and the Ecumenical Council of Cuba;

(3) that the President of the Ecumenical Council of Cuba, Dr. Adolfo Ham, be thanked for the hospitality and attention accorded the representative of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, on the sojourn from March 6 to 18, 1987, in the Arab Republic of Egypt to attend the enthronization of His Beatitude Parthenios III, Pope and Patriarch of Alexandria and All Africa, of the Russian Orthodox Church delegation, headed by him, which comprised: His Grace Archbishop Iov of Zarsk, Deputy Head of the Department of External Church Relations; His Grace Bishop Palladiy of Pereyaslav-Khmelnytsky, Vicar of the Kiev Diocese; Exarch Archpriest Dimitriy Netsvetayev, Dean of the Russian Orthodox Church podvorye in Alexandria; Deacon Nikolai Pritula, of the Odessa Diocese, and Prof. Boris A. Nelyubov of the Moscow Theological Academy.

RESOLVED: (1) that the report be acknowledged;

(2) that deep satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the enthronization of His Beatitude the Primate of the Alexandrian Orthodox Church;

(3) that His Beatitude Pope and Patriarch Parthenios III be thanked cordially for the gra-

cious reception and hospitality accorded the envoys of the Russian Orthodox Church during their sojourn within the bounds of the Holy Alexandria Church;

(4) that His Eminence Archbishop Damianos of Sinai be thanked for the attention shown the envoys of the Russian Orthodox Church during their visit to the Sinai Mountain;

(5) that the contacts made by His Eminence Metropolitan Sergiy and by the members of the delegation with His Holiness the Primate of the Coptic Church, Pope and Patriarch of Alexandria Shenuda III, and other heads and representatives of non-Orthodox Churches in the Arab Republic of Egypt, be noted with satisfaction;

(6) that the attention shown the delegation of the Moscow Patriarchate by the Governor of Sinai Selim Medim, and the Governor of Cairo Yusef Abu Talef, be noted with gratitude.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the participation of representatives of the Russian Orthodox Church in the 5th Conference of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries which took place in Moscow on March 12, 1987.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the election of His Eminence Metropolitan Filaret of Kiev and Galich and His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna to the Council of the Union of Soviet Friendship Societies.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation, as a member of the Soviet public delegation, in the 4th Vienna Dialogue: International Conference for Disarmament and Detente, for a World Without Wars and Violence which took place on March 13-16, 1987, in Vienna, Austria.

RESOLVED: (1) that the report be acknowledged;

(2) that the participation of His Eminence Metropolitan Yuvenaliy in the said conference be considered with satisfaction as an ecclesiastical contribution to the efforts of men of good will to achieve disarmament and detente, peace without wars and violence.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Chairman of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow 1982), on the Round Table Conference "Common Security and Moral Ethical Values" which took place in Moscow at the invitation of the Russian Orthodox Church at the Monastery of St. Daniel on March 17-22, 1987, in which, under the direction of the moderator of the conference, His Eminence Metropolitan Paulos Mar Gregorios of Delhi and the North (Malankara Orthodox Syrian Church, India), 100 religious figures took part representing Buddhism, Hinduism, Islam, Judaism, Sikhism and Christianity as well as scientists-experts from 35 countries of Asia, Africa, the Middle East, North and South America Eastern and Western Europe.

RESOLVED: (1) that the holding in Moscow of the 5th Round Table Conference by the Working Presidium of the 1982 World Conference with the participation of theologians and scien-

tists be welcomed; its work was notable for the profound elaboration of the problems under discussion as represented in the number of papers read and reflected in fruitful discussions, which passed in an atmosphere of traditional brotherhood and mutual understanding.

(2) that the final documents of the conference be approved: the report of the round table which is a comprehensive and analytical elaboration of the problems of the main theme in three sections; (a) "Star Wars: a Threat to the Creation"; (b) "Comprehensive Security: a Just Peace without Nuclear Weapons"; (c) "Religion and Nuclear Threat; International Relations and Morality", the messages addressed to Mikhail S. Gorbachev, General Secretary of the CPSU Central Committee; Ronald Reagan, President of the United States of America; the heads of state of Great Britain, Italy, Belgium, the Netherlands, FRG, GDR, and CSSR, as well as the UN Secretary-General, Dr. Perez de Cuellar in support of the liquidation of medium-range missiles in Europe; the communique which reflects the regional problems representing a serious threat to international security and world peace;

(3) that satisfaction be expressed that the many important ideas of the international forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" (Moscow, February 1987), and of its religious section, which stimulated the discussions at the Round Table Conference, were developed and had a beneficial effect on its results;

(4) that the position of the representatives of the Russian Orthodox Church, who participated in the 5th Round Table Conference, be approved.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the forthcoming XI Theological Conversations of representatives of the Russian Orthodox Church and of the Evangelical Church in Germany (Arnoldshain-XI), which will be held in Mülheim, FRG, from April 27 to May 6, on the theme "The Royal Priesthood of the Baptized and Apostolic Ministry in the Holy Church".

RESOLVED: that for participation in the XI Theological Conversations with representatives of the Evangelical Church in Germany, FRG, the delegation of the Russian Orthodox Church be composed of:

- (1) His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations (head of the delegation);
- (2) His Grace Archbishop Prof. Mikhail of Vologda and Veliki Ustyug, lecturer at the Leningrad Theological Academy;
- (3) His Grace Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe;
- (4) His Grace Bishop Longin of Düsseldorf;
- (5) Protopresbyter Prof. Vitaliy Borovoi, Deputy Head of the DECR, lecturer at the Moscow Theological Academy;
- (6) Archpriest Vladimir Bashkirov, of the Central European Exarchate;
- (7) Archpriest Docent Vladimir Ivanov, of the Moscow Theological Academy;
- (8) Archpriest Prof. Vasiliy Stoikov, of the Leningrad Theological Academy;
- (9) Prof. A. I. Osipov, of the MTA;
- (10) V. A. Chukalov, a senior staff member of the DECR.

HEARD: the report by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department, and Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe, in the sixth annual ecumenical symposium for peace on the theme: "A Turn to a New Thinking", held on February 3-4, 1987, at the Theological Faculty of the Humboldt University in Berlin and timed for the city's 750th anniversary.

RESOLVED: (1) that satisfaction be expressed with the participation of the Russian Orthodox Church representatives in the aforesaid symposium for peace;

(2) that gratitude be expressed to the administration of the Theological Faculty of the Humboldt University in Berlin for the invitation to attend the symposium and hospitality accorded the Russian Orthodox Church representatives.

PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

ALEKSIY, Metropolitan of Leningrad and Novgorod

FILARET, Metropolitan of Minsk and Byelorussia

YUVENALIY, Metropolitan of Krutitsy and Kolomna

MELKHISEDEK, Archbishop of Sverdlovsk and Kurgan

KIRILL, Archbishop of Smolensk and Vyazma
SEVASTIAN, Bishop of Kirovograd and Nikolaev

SERGIY, Metropolitan of Odessa and Kherson, Chancellor of the Moscow Patriarchate

At its meeting on March 30, 1987, the Holy Synod chaired by the Patriarch

HEARD: the report by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Patriarchal Parishes in Canada.

RESOLVED: (1) that Archpriest Nikanor Shimko be relieved of his pastoral duties in the Patriarchal Parishes in Canada on the expiry of his term of duty and be placed at the disposal of Bishop Varlaam of Volyn and Rovno;

(2) that Archpriest Feodor Kobylatsky, of the Kiev Diocese, be appointed to serve under Bishop Nikolai of Orekhovo-Zuevo, Administrator of the Patriarchal Parishes in Canada.

PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

ALEKSIY, Metropolitan of Leningrad and Novgorod

FILARET, Metropolitan of Minsk and Byelorussia

YUVENALIY, Metropolitan of Krutitsy and Kolomna

NIKODIM, Metropolitan of Lvov and Ternopol
KHRISANF, Bishop of Kirov and Slobodskoi

EVSEVIY, Bishop of Alma-Ata and Kazakhstan
SERGIY, Metropolitan of Odessa and Kherson, Chancellor of the Moscow Patriarchate

PATRIARCHAL AWARDS

By the ukase of His Holiness Patriarch PIMEN of Moscow and All Russia of March 5, 1987, Archbishop Serapion of Vladimir and Suzdal was decorated with the Order of St. Vladimir, 2nd Class, on the 15th anniversary of his episcopal consecration.

For the Holy Easter of 1987, His Holiness Patriarch PIMEN of Moscow and All Russia awarded the following diocesan administrators the Order of St.

Sergiy of Radonezh, 2nd Class:

— Bishop **Isidor** of Arkhangelsk and Murmansk,

— Bishop **Amvrosiy** of Ivanovo and Kineshma,

— Bishop **Varlaam** of Volyn and Rovno,

— Bishop **Sevastian** of Kirovograd and Nikolaev,

— Bishop **Damaskin** of Mukachevo and Uzhgorod.

Chronicle

On February 17, 1987, there was a meeting for peace of the clergy and laity of the Omsk Diocese at the baptismal church of the Omsk Cathedral Church of the Exaltation of the Holy Cross. The participants discussed the outcome of the International Moscow Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity". The meeting was addressed by Archbishop Feodosiy of Omsk and Tyumen who informed the participants of the work of the forum and urged them to work for translating into reality the idea of setting up a "fund of survival of mankind" advanced at the forum. Participants in the debates voiced unanimous support for initiatives launched at the forum and passed a resolution on contributing to the newly established fund. The local press and radio covered the meeting.

* * *

On February 26, 1987, Orthodox clergy representatives of the Riga Diocese led by Metropolitan Leonid of Riga and Latvia had a meeting with a participant in the recent International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", Archbishop Erik Mesters, the Primate of the Evangelical Lutheran Church of Latvia. He provided a detailed account of the programme and work of the forum and acquainted the participants with the final document adopted by its religious section— "Appeal to Joint Efforts".

The meeting took place in the small hall of the new Church of St. Gertrude (Lutheran) and was attended by the clergy of the Church of St. Gertrude.

On April 5, 1987, Archbishop Kiprian Zernov, Honorary Rector of the Church of the Transfiguration in Bolshaya Ordynka Street in Moscow (also known as the Church of the Icon of the Mother of God "Consolation of All the Afflicted") passed away suddenly in the 77th year of his life. On April 8, the funeral service was conducted in the same church by Metropolitan Yuvenaliy of Krutitsy and Kolomna. Archbishop Kiprian was buried at the Preobrazhenskoye Cemetery in Moscow.

Services Conducted by His Holiness Patriarch PIMEN

FEBRUARY

February 15 (2), the Feast of the Presentation of Our Lord in the Temple. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Archbishop Iov of Zairaisk.

February 22 (9), the Meat-Fare Sunday, of the Last Judgement. On the eve, His Holiness officiated at All-Night Vigil in the Patriarchal Cathedral assisted by Archbishop Iov of Zairaisk and

Bishop Chrysostomos of Dodona (the Orthodox Church of Hellas).

At all the services, His Holiness anointed the worshippers with holy oil.

On **February 23 (10)**, Monday of the Cheese-Fare Week, His Holiness the Patriarch attended Divine Liturgy in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate. Before the Liturgy, His Holiness conducted the order of the consecration of new antimensia assisted by Metropolitan Pitirim of Volokolamsk and Yuriev.

Archimandrite PALLADIY Shiman

Nominated and Consecrated Bishop of Pereyaslav-Khmelnytsky

On December 30, 1986, by decree of His Holiness Patriarch Pimen and the Holy Synod Archimandrite Palladiy, Assistant Rector of the Odessa Theological Seminary, was designated Bishop of Pereyaslav-Khmelnytsky, Vicar of the Kiev Diocese.

On February 7, 1987, in the Cathedral Church of St. Vladimir in Kiev, after All-Night Vigil, the nomination of Archimandrite Palladiy as Bishop of Pereyaslav-Khmelnytsky was conducted by Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, and Nikodim of Lvov and Ternopol; Archbishops—Leontiy of Simferopol and the Crimea; Antony of Chernigov and Nezhin; Makariy of Ivano-Frankovsk and Kolomyia, and Agafangel of Vinnitsa and Bratslav; Bishops—Varlaam of Volyn and Rovno; Sevastian of Kirovograd and Nikolaev, and Antony of Chernovtsy and Bukovina.

During the nomination Archimandrite Palladiy delivered an address:

"Your Eminences, Your Graces, bishops of God, archpastors wise-in-God and merciful fathers,

"Through the will and decree of our

most Holy Father Patriarch Pimen and the Holy Synod, I, an unworthy one, am called to the loftiest ministry in the Church—the episcopacy, *the high calling of God in Christ Jesus* (Phil. 3:14). Is it not for me to repeat these wonderful words of the Apostle of the Gentiles before you, bishops of Christ?

"Now, as I stand here before the Face of God as it were, the words of the Prophet Habakkuk come to mind: *O Lord, I have heard thy speech, and was afraid* (Hab. 3:2). As before the burning bush, which was not consumed by fire (Exod. 3:2), my soul stands *in fear, and in much trembling* (1 Cor. 2:3) before the eternal fire of grace of the All-Holy Spirit.

"If the life of an ordinary pastor, according to St. Isidore of Pelusium, is 'tested by thousands of eyes and tongues', then what can be said of the life and ministry of a bishop? There are no words in the human language to express how heavy is the burden laid on a man by this lofty hierarchal dignity.

"The episcopal ideal is unattainably high, as revealed to us by the example of our Heavenly Chief Priest and outlined in the Book of His Divine Word.

Infinitely great and awful is the responsibility lying on the conscience of a bishop.

"A bishop of God is *the light of the world* (Mt. 5. 14), a lamp placed high to illumine the life of the Church, to enlighten the minds of the faithful with the light of truth and the righteousness of Christ, and with the warmth of Christ's love to warm their hearts. He is *a city that is set on a hill* (Mt. 5. 14), seen from afar and attracting to itself wanderers in life, who hope to repose there on life's path, to acquire renewal of strength, relief and consolation amidst the sorrows and misfortunes of life. He is *the salt of the earth* (Mt. 5. 13), who preserves the flock from moral decay. He is the Angel Guardian of the flock who proclaims to it the will of God and prayerfully intercedes for it before the Throne of God (Rev. 1. 20). He is the chief priest offering *gifts and sacrifices for sins* of the flock (Heb. 5. 1). The bishop occupies in the Church the place of the Apostles, for he is the teacher and guardian of the flock, whom, according to the words of St. Gregory of Nazianzus, he establishes and regenerates by preaching the Gospel teaching. A bishop is *the good shepherd* (Jn. 10. 11), called to love his flock as Christ loved it. A bishop is a pillar holding up the whole weight of the service of the Church, the service of the world and men. A bishop, according to St. Ephraem Syrus, is a marvellous diadem, a superb adornment of the Church. A bishop is not only a *steward of the mysteries of God* (1. Cor. 4. 1), but one who makes others capable of sanctifying many. A bishop is the helmsman of the ecclesiastical ship, sailing the seas of daily cares and bringing all those on board to the calm haven of the Kingdom of Heaven. A bishop, according to St. Gregory Dialogos, is like a pomegranate which under its single rind holds and guards numerous seeds, so too a bishop safeguards the innumerable faithful in unity with each other.

"The duty of a bishop, as I see it, is to nurture in the hearts of pastors love for their work, to imbue them with the ideal of the good shepherd, confirming the calling to pastoral service as the highest service demanding self-denial and sacrificial love. How much expe-

rience and prudence, how much zeal a hierarch of God must possess, in order to fulfil his archpastoral duty irreproachably and worthily! Therefore, I know that a bishop must have ardent faith, the unflickeringly burning prayerful mood of the spirit, in order not only to shine, but to warm, revive, unite, and rally the flock. He must possess constant zeal for the House of God and the establishment of the spiritual life of the flock, in order to attract, through his zeal, his fellow pastors, inspire them by his example, and, with the zeal of the Prophet Elijah, be concerned about the salvation of the people entrusted to him. He is the bearer of the ecclesiastical mood of the flock, the expresser of its consciousness, the establisher and guardian of Church life. From him proceeds every initiative of the flock, he is the guardian of its morals and customs; it is his duty to stand worthily and firmly for the Orthodox truth.

"Experience of Church life tells me that episcopal ministry demands from its bearer dedication of himself wholly to the service of the Church, the service of one's country and of the high goals of human life. A bishop, as an image of Christ the Redeemer, must show men the compassionate love of Christ. The example of the best hierarchs of the Church of Christ convinces me of the fact that a bishop must, with meekness and patience, heal spiritual ailments and indifference to the cause of salvation; to heal not only with words of admonition, which are light and like smoke disperse in airy spaces but above all by the example of personal, irreproachable life, of zeal of the Faith and of selfless love for God. A bishop must always be prayerfully concentrated in himself and not absent-minded.

"How pure and bright must be the spiritual gaze of a bishop to perceive in time a threatening danger! How much wisdom and care is expected of him! Therefore I understand why St. Gregory of Nazianzus said with entire sense of responsibility: 'An episcopal seat is enviable, but is a dangerous elevation. It is only now that I begin to understand the words of another great bishop, St. John Chrysostom, who says that pastorship is higher than fasting

higher than external acts, that it is martyrdom for life.

"Standing here before you I am fully aware of the entire importance of the obligations laid upon me today and the great responsibility for their fulfilment, for I see before me the image of the Chief Shepherd Christ, *a great high priest* (Heb. 4. 14), Who demands highest purity from one who accepts and bears this image. Before my consciousness is the covenant of God in all

physical strength to lift and carry properly, without tiring and turning back. the heavy cross of the episcopal ministry. My soul is trembling in confusion. How can I but tremble? For I have to rise on eagle's wings above all earthly things and soar unceasingly in thought and desire to the Sun of Righteousness, Christ God. I must take lamps in my hands to illumine the faithful with the light of Christ. It troubles me whether I shall be a fit labourer in the



Bishop Palladiy of Pereyaslav-Khmelnytsky

ts power addressed to each archpastor: 'Find the lost, return those gone astray, strengthen the weak and supply the strong.'

"I am confused and alarmed, God-vise archpastors, when I see clearly in my mind the holiness of the episcopal lignity. I am troubled and tremble for do not perceive enough spiritual and

Lord's vineyard, unslothful in sowing the seeds of salutary teaching in the open hearts of the Church's children entrusted to me and giving them to drink from the spring of living water. Do I have enough spiritual strength to bear the burden of the episcopal ministry to the glory of God and the salvation of one's neighbour? Do I pos-

sess sufficient pastoral skill to perceive and heal the soul's ailments? Do I have at my command enough of the necessary spiritual means to take up the ministry awaiting me? Do I have enough holy courage to intercede, uncondemned, before the Throne of God for the sheep in my flock?

"Thinking about all this I go back in my mind, surveying and living through the life's path I have already traversed. All my life and service, as far as I was able considering my weaknesses, have been bound up with theological schools. Unforgettable for me is the Minsk Theological Seminary in which I received my initial theological education and in which, under the grace-filled influence of the holy Zhirovitsy Monastery, my heart began to incline towards monasticism. The Moscow Theological Academy became my higher school of theology and monastic life. In the great cell of Abba St. Sergiy I was professed to become one of his disciples and there too began my priesthood. I trust in the great luminary of the land of Russia, St. Sergiy, that he will continue to pray for me. I recall the days when Divine Providence, after I successfully finished my theological education at the Moscow Theological Academy and my post-graduate courses, led me to the spiritual vineyard—the Odessa Theological Seminary. For seventeen years the Lord decreed that I labour in the field of spiritual enlightenment in the seminary under the omophorion of a wise archpastor, His Eminence Metropolitan Sergiy, who led me along the ascending path, from strength to strength, with solicitude and paternal love. Divine Providence found it meet to lead me up the steps of ecclesiastical and administrative obediences jointly with the difficult work of education—I was a teacher, secretary of the administrative board, deputy assistant rector and then assistant rector of the theological seminary.

"Now it has pleased Divine Providence that I leave my work at the theological school and accept heavenly blessing on a new obedience—in episcopal dignity.

"Of special joy to me is the divinely blessed city of Kiev with its abundance of shrines so dear to each Christian; shrines with whose salutary grace and

blessing you, bishops of God, desire to conduct my episcopal consecration. The shrines of Kiev, and its heroic past have always roused in me a feeling of deep reverence which is today overridden by deep gratitude to God, Who has blessed me to begin my episcopal ministry among the shrines of Kiev.

"The Divine Light, which was brought here by St. Andrew the First Called, and his prophecy that the glorious city of Kiev would rise here—the beauty and pride of Russ, the mother of Russian cities—fill my soul with tenderness and spiritual joy.

"Here, pagan Russ was baptized, the millennium of this great occasion the Russian Orthodox Church will celebrate solemnly very soon. Here, began the imbuing, development and strengthening of Russia in the Orthodox Faith, with the assistance especially of the bishops of Kievan Russ.

"I pray fervently to the Lord God and His Most Pure Mother to strengthen my spiritual powers in order that I may bear the burden of the episcopal ministry without reproach, zealously and worthily till my last days. I constantly offer prayers to our Saviour Jesus Christ, to make me wiser with His wisdom, to guide my *feet into the way of peace* (Lk. 1. 79), that I may be vouchsafed the strength of grace of the Holy Spirit, in order to be worthy of the dignity of bishop always, to contribute constantly to the great cause of saving mankind, to promote the good estate of Christ's Church, and be of use to my country. In my prayers I meekly ask our magnanimous Lord, through the almighty intercession of the Mediatrix and Patroness of Christians and all the saints, to deliver my soul from indifference and coldness, that I might be able to carry the light of faith, the warmth of prayer, and the joy of spiritual communion, to people.

"Today I raise my inner eye with special love to the great host of heavenly hierarchs whose incorruptible relics repose in this God-protected city of Kiev. Look down upon me from on high, comfort me with your prayers, teach me to bear everything with patience and guide my whole life to acts of piety and sacrificial love. Show me to what pastures I must lead Christ's flocks, whom to herd with a whip and whom with a pipe; how, according to



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, felicitating the newly-consecrated Bishop Palladiy

St. Gregory of Nazianzus, to lift those grown faint, to raise the fallen, to return those gone astray, to find the lost, and preserve the strong.

"I bend the knee of my soul before the relics of the Holy Martyr St. Makariy and the Great Martyr St. Varvara, and turn with heartfelt prayer to all the saints who shone forth in the land of Kiev, asking them for their grace-filled, effective, and instructive blessing upon my consecration to the episcopal dignity and upon the new ministry before me of our Holy Russian Orthodox Church, which is getting ready to celebrate the millennium of her existence.

"From the depths of my trepidating heart comes sincere and deep gratitude to the Primate of our Holy Church—His Holiness Patriarch Pimen of Moscow and All Russia—the Angel of the All-Russian Church and spiritual helmsman steering the ship of the Church along a true course, for his paternal trust in me, for his gracious attitude and condescension in regard to my election and consecration as bishop.

"I am also grateful to His Eminence

Metropolitan Filaret, Patriarchal Exarch to the Ukraine, who is seated upon the oldest throne in the Russian Church. I thank God that my new episcopal obedience will be under the guidance of Your Eminence. I assure you, dear Vladyka, that I shall be a tireless assistant to you in all your numerous labours for the good of the Church and Motherland.

"With great and sincere feeling of deep love, cordiality, and heartfelt gratitude I turn to my good archpastor, my solicitous guide and conscientious teacher and mentor—His Eminence Metropolitan Sergiy. Throughout all the years of my obedience under you, dear Vladyka, in the sphere of ecclesiastical education, you have taught me, transmitted your experience and knowledge, led me up the steps of spiritual perfection, conferred upon me awards and signs of sympathetic hierarchal attention and kindness, and imbued me with an understanding of the importance, responsibility and celestial loftiness of pastoral service. Having been for a long time my spiritual guide and solicitous archpastor, you will always

remain for me a bright model of an indefatigable cultivator of the Divine Vine and of a lofty, multifaceted and tireless episcopal activity to the glory of the Church of Christ, for the benefit of the people of God, and the triumph of peace on Earth. My cordial thanks to you, dear Vladyka.

"And you too, bishops of God, pray for me that the grace of episcopal consecration may abide with me constantly, cleansing and burning away my sins, teaching and instructing me in what I should say, wish and do, for the good of the Church of Christ, for the benefit of our dear country, for the salvation of those children of the Church who will be entrusted to my humble hierarchical guidance.

"I believe with all my heart and confess with my lips, that even I, an unworthy one, will not be deprived, through the laying-on of your episcopal hands, of the almighty grace of Christ which always heals the infirm and abundantly fills that which is spiritually lacking. The Holy Spirit, Who makes the pastors of the Church, strengthens us in our labours and in our weaknesses (Acts 20. 28; Rom. 8. 26).

"O Lord, for the sake of Thy numerous people, grant me particular grace. Make Thy strength perfect in my weakness (2 Cor. 12. 9.). *Even so, come, Lord Jesus* (Rev. 22. 20). My heart is open, my soul is turned to thee, my whole being awaits Thy call, O Lord! Come and abide in us and fill us with the *unspeakable gift of grace* (2 Cor. 9. 15), which *cometh down from the Father of lights* (Jas. 1. 17), to Whom be glory for ever. Amen."

* * *

On February 8, the Sunday of the Publican and Pharisee, during Divine Liturgy in the Cathedral Church of St. Vladimir in Kiev, the venerable archpastors who presided at the nomination, solemnized the consecration of Archimandrite Palladiy as Bishop of Pereyaslav-Khmelnytsky.

At the end of the Liturgy, Metropolitan Filaret of Kiev and Galich upon bestowing the crozier to the newly-consecrated Bishop of Pereyaslav-Khmelnytsky, Palladiy, said: "Your Grace

Bishop Palladiy, beloved brother in Christ,

"The hour has come when you too have been granted episcopal grace. Now, by the power and action of the Holy Spirit, through the laying-on of the hands of the hierarchs, you have been elevated to the dignity of bishop, in order to feed the church of God, which He hath purchased with His own blood (Acts 20. 28). You have been made bishop in Kiev, in which, through the will of St. Prince Vladimir, the great deed of the Baptism of Russ was accomplished, the millennium of which event the Russian Orthodox Church is getting ready to celebrate.

"The Lord brought you to the pastures of the Church as a young man and for many years you laboured in the Odessa Theological Seminary, educating future pastors of the Church. The Lord granted you to visit Mount Athos as a pilgrim, to show you with what acts of piety one must cleanse oneself from sinful filth. And now, His Holiness Patriarch Pimen and the Holy Synod have chosen you for episcopal ministry.

"In addresses to newly-consecrated bishops it is often mentioned that election to the episcopate is made through the will of the Lord. It is actually so and we bishops should not forget it. Let us recall how the great Apostle, St. Paul, was called to the apostolic service. Appearing to him Jesus Christ said: *Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee* (Acts 26. 16). And like the Apostle St. Paul, God chooses each of His minister in the Church. The Church is convinced of this and bears witness to her conviction in the words of the early prayer for episcopal consecration: 'O Seer of Hearts, grant that Thy servant whom Thou has chosen for the episcopate, may feed Thy holy flock and minister as Thy chief priest.'

"God's choice of the bishop does not exclude his election by the Church. 'The one who has been chosen by all the people must be made bishop,' says St. Hippolytus of Rome. Election testifies to the will of God revealed to the Church. At the same time it serves as

an agreement of the Church to make bishop one who was elected to the ministry in fulfilment of God's will.

"In the election both the Divine and the human wills are revealed. But human will must bend before Divine Will. In the Church of Christ there is no place for the human will independent of God's will. That is why Church awareness has resolutely opposed making a man bishop where human will predominated.

"The history of the Church is full of examples where this ecclesiastical principle was violated; appointed to minister in the Church were not those chosen by God, but those who by human will, in one way or another, were appointed to ecclesiastical ministry. Origen sensed tragically the disparity between what there ought to be in the Church and what in fact there was. His tragedy was increased by the fact that for him the Church was practically a society of saints. He called those appointed improperly to minister in the Church hypocrites and pretenders.

"Human will can appoint some persons to pastoral service, but it cannot make of them true pastors. The dignity of a bishop is not in himself, but in the choice of God and the Gifts of the Holy Spirit sent to him. When an unworthy person is appointed to minister in the Church what takes place is not the will of God, but God's tolerance.

"Your Grace Bishop Palladiy, we trust and hope that in your election and consecration it was not the tolerance of God, but His will that was revealed and that you have received today the gift of the Holy Spirit. We bishops should test ourselves oftener, and ask our consciences oftener, whether it was by the will of God or His tolerance that we were appointed to the lofty ministry.

"Church awareness' condemns those who covet episcopacy and yet the Apostle St. Paul says: *But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righ-*

teousness on the right hand and on the left (2 Cor. 6. 4-7). A bishop leaves behind his earthly happiness for the sake of the eternal life of his flock. He deprives himself of tranquility, becomes exhausted by labour, and fears neither men's slanders nor intrigues of enemies—he does all this not for the sake of foul gain and profit, but because of his sense of duty laid upon him by God Himself Who desires all to be saved. A good shepherd does not set store by his health not through carelessness, but for the sake of fulfilling God's will.

"We, who have made you bishop, hope that your wish for episcopal ministry was to give all of yourself to the service of the Church and Motherland.

"As servants of the Church government, bishops bear authority because without authority the government of the Church would be impossible. However, authority in the Church must correspond with her nature. In the Church only an authority of love can exist. It is not grace of authority that God gives bishops, but the grace of love and through it the authority of love. By love everyone is subject to the bishop and by love he subjects everyone to himself. Just as subjection of all to Christ takes place through love of Him, so too subjection of all to the bishop takes place through his love for all and their reciprocal love. There cannot be any other authority in the Church.

"*Learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls* (Mt. 11. 29), says the Lord. Christ's authority in the Church is one of love, won through His love for her. The Apostle St. Peter exhorts all of us bishops thus: *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock* (1 Pet. 5. 2-3). To dominate and rule the flock of God means to enjoy authority not based on love. Authority of love is sacrificial, the giving of self to others. Only through love of Christ can the grace of love be obtained, in order to give oneself to the ministry of all. Authority not founded on love means serving oneself, whereas authority of love ministers to others. The former dominates, whereas

the latter binds him who possesses it and makes him a servant of others.

"Yesterday, during your nomination, you described well the image of a bishop, we hope that it was not for effect, to show off your knowledge, but in order to keep it always before you in your ministry, as an exhortation to yourself.

"In welcoming you, our new brother in the episcopal ministry, we believe that, through the prayers of the Church, Divine Grace will regenerate and strengthen you in the episcopal ministry.

"Now take this crozier as a visible sign of your episcopacy and by the grace of the Holy Spirit granted you, bestow your first episcopal blessing upon the people of God who have been praying together with us for you and your future ministry in the dignity of bishop."

* * *

Bishop Palladiy (secular name Petr Aleksandrovich Shiman) was born on November 15, 1939, in the town of Dina, Vitebsk Region, into a priest's family.

After finishing his secondary education in 1957 he enrolled in the Grodno Technical School of Medicine. In 1962, he finished the Minsk Theological Seminary and in 1966 graduated from the Moscow Theological Academy with the degree of Candidate of Theology for his thesis at the department of Patrology: "The Teaching of the Church by Christian Writers Prior to the Nicaea Period", and was accepted for post-graduate courses at the Moscow Theological Academy.

On May 13, 1966, he was professed with the name Palladiy in honour of St. Palladius, Bishop of Helenopolis, by the Father Superior of the Trinity-St.

Sergiy Lavra, Archimandrite Platon Lobankov (later Bishop of Voronezh and Lipetsk; †1975); on May 22, Metropolitan Nikodim of Leningrad and Novgorod ordained him hierodeacon in the Cathedral Church of St. Nicholas in Leningrad and on October 8, 1967, he was ordained hieromonk at the Trinity-St. Sergiy Lavra.

After he finished the post-graduate courses in 1969, he was appointed to teach at the Odessa Theological Seminary by the Holy Synod Education Committee. Archbishop (now Metropolitan) Sergiy of Odessa and Kherson made him secretary of the seminary board.

For Holy Easter 1971, he was raised to the rank of hegumen. On July 30, 1976, he was made Deputy Assistant Rector of the Odessa Theological Seminary.

In 1977, he was awarded an ornamented cross; in 1978, raised to the rank of archimandrite and appointed Assistant Rector of the Odessa Theological Seminary.

In 1979, he made a pilgrimage to Mount Athos with a group of pilgrims of the Russian Orthodox Church.

In 1980, he took part in the X Assembly of Syndesmos which took place in Finland.

In 1985, in Poland and Bulgaria, he read papers at international conferences devoted to the 1,100th anniversary of the blessed departure of St. Methodius the Enlightener of the Slavs.

His Holiness Patriarch Pimen awarded him the Orders of St. Vladimir, 2nd and 3rd Class, of St. Sergiy of Radonezh, 2nd and 3rd Class; he also received the Order of St. Mark, 2nd and 3rd Class, of the Alexandrian Orthodox Church, the awards of the Antiochene and Bulgarian Orthodox Churches, as well as patriarchal and hierarchal certificates of merit.



The First Ascetics of the Land of Russia

In the depths of centuries lamps are burning with the pure flame of divine love and faith. These lamps are the saints of God, the first prayerful intercessors for our land. Scanty is the information about them given us by the chronicler, but even what is known causes amazement. Without any help from the powers that be, only by the labour, "fasting and tears" of a few monks, the great Lavra was founded in Kiev and became, for many centuries, the bulwark of Orthodoxy. Its first monks sowed the seeds of Christianity on the vast territory of Russia still untouched then by Gospel preaching. Their acts of piety inspired posterity and illumined the path of spiritual growth of our people.

"God alone knows, and human tongue cannot describe what their life in the caves was like at first and how much grief and sorrow they experienced there through all kinds of misfortunes."

The thousand-year history of the Russian Church cannot be considered apart from the history of the Kiev-Pechery Lavra, the mother of our numerous monasteries, the cloister of Sts. Antony and Feodosiy of the Caves, the great lamps lit in the land of Russia.

In the days of Yaroslav the Wise, the rector of the Church of the Holy Apostles in the prince's village of Berestovo near Kiev, was a humble priest named Ilarion, who enjoyed great respect among the people as "a good man, learned and a faster", perhaps the best educated man of his day (his 'Sermon on Law and Grace', in thought and style, is the most perfect work of the literature of the pre-Mongolian Russia). A recluse by inclination, preferring prayer in solitude, this priest of Berestovo often retired to the cave which he had dug out in the hill in the dense forest on the bank of the Dnieper. However, his ascetic labours were cut short in 1051, when, through the will of the clergy and the people, as well as the wish of the Grand Duke Yaroslav, the episcopal council designated Ilarion



St. Antony of the Caves

Icon from the Domestic Chapel of the Patriarchal Exarch to the Ukraine, Kiev

Metropolitan of Kiev—the first Russian metropolitan.

At that time a Russian monk, Antony, a native of the Chernigov area, settled on Mount Athos. The hegumen, who had professed him, ordered him to return to Russia, blessed and foretold that from his cloister there would come many monks. When Antony arrived in Kiev there already were several monasteries (in honour of St. George the Victorious, of St. Michael the Archangel, of St. Irene, and others), founded, apparently by the desire of the dukes, by Greeks. The dukes founded monasteries not for the sake of the monks but for themselves, to have men praying for their souls during their lifetime and after death. This was done in imitation of the Greeks whose ancient custom



St. Feodosiy of the Caves
*Icon from the Domestic Chapel of
 the Patriarchal Exarch to the Uk-
 raine, Kiev*

was for royalty and nobles to found family monasteries which were ruled by them by the churchwarden right. It should be noted that traces of monastic life are to be found even before the conversion of Russia. With the arrival of missionary monks from Bulgaria, the Athos, and Byzantium, Russian monks began settling in the proximity of newly-built churches; in their yards and lands, small hut-cells were built in which settled lonely monks and nuns. The very fact that Grand Duke Yaroslav built in 1037 the first Monastery of St. George shows that he already had monks for it, they did not appear suddenly in an exact number to fill the empty walls of the cloister he had built.

"But Antoniyy arrived in Kiev and wondered where he should settle; he went from monastery to monastery and found them not to his liking, for so God had willed." For a long time Antoniyy went from place to place and finally decided to retire in the four-metre cave which had been dug out by Fa-

ther Ilarion. There he began to live eating only crusts and drinking water and started digging his own cave, spending days and nights in labour, vigil and prayer. Rumours about his pious and ascetic life soon spread throughout Russia. Some devout people came to the starets to ask for his blessing, while others asked permission to share his ascetic life. Unlike other hegumens of Kiev, he accepted everybody: both rich and poor, free men and serfs. When the number of his associates reached twelve, they dug a huge cave and made a church in it. This church and the underground cells were later called the Farther Caves. Soon after the church was made St. Antoniyy, "who could not bear any dissension and talk", left the brethren, and, appointing the pious monk, Varlaam, their superior, retired to the next hill where he dug himself a new cave-cell. This was the beginning of the Near Caves. Here St. Antoniyy ended his days in complete silence and prayer (circa 1073; feast day, July 10). In 1062 Monk Varlaam was appointed hegumen of the Monastery of St. Demetrius newly founded by Grand Duke Izyaslav Yaroslavich. To replace him the brethren unanimously elected the dearest disciple of St. Antoniyy, St. Feodosiy, as their hegumen.

"Oh mystery of mysteries! From where it was not expected shone forth the bright morning star, so that all countries could see its radiance and all gathered to it leaving everything behind to delight in its light."

Prophetically named Feodosiy—"given by God", the father of Russian monks was the third saint to be canonized by our Church back in 1100 (feast day, May 3), thirty-four years after his departure (1074). In his image the Russia of old saw the features of an ideal monk, and remained true to this ideal for many centuries.

By birth he belonged to a rich and noble family in the town of Vasilev (today Vasilkov, Kiev Region), not far from Kiev. The duke had ordered the parents of Feodosiy to move to Kursk. The untimely death of his father left him in the power of his loving but despotic mother. From an early age the boy was devout, loved going to church and attending divine services. According to his *Life* the thought of salvation

did not give him peace. One day in the streets of the town Feodosiy saw a group of pilgrims on their way to the Holy Land and followed them. The mother, in despair, went looking for her runaway son, caught up with the pilgrims, took her son home and punished him severely. But this only intensified his desire for the Church. Some time later his mother found him mixing dough for prosphorae, his face smudged by soot from the oven; with threats and blows she tried to make Feodosiy leave his occupation in which she saw defamation of their family honour. But again he left his native nest and went to Kiev, to St. Antony.

"As you see, son," Antony said to him, "my cave is mournful and cramped."

"God Himself has sent me to you," Feodosiy replied. "I shall do everything you command me."

His mother, when she arrived, found him already a monk of the Pechery cloister. She was not only resigned to her son's vocation, but remained herself in Kiev and became a nun of the St. Nicholas Convent.



The Synaxis of the Saints of the Kiev-Pechery Lavra

*Icon from the Refectory Church of
St. Sergiy of the Trinity-St. Sergiy
Lavra.*

After he was elected hegumen, St. Feodosiy brought the monastery above ground: he had a wooden church and cells built, into which almost all the monks moved in; only a few hermits have lived in the caves since then. The saint placed the duty of brotherly love above secluded search for personal salvation. Anxious to establish in his cloister correct cenobitism he sent "one of the brethren to Constantinople to ask Ephraim the Ennuch to copy for him the Rule of the Studite Monastery and send it to him. He immediately fulfilled the will of our holy father..."

The cenobitic rule written in the 4th century by St. Pachomius and partly borrowed by St. Theodore of Studios, demanded rejection of personal belongings, and obliged each member of the brotherhood to labour for the common weal. Other Russian monasteries followed the lofty example of strict cenobitism of the Pechery Lavra and showed to the world the revived ideal of early monasticism.

"He was never unjust or angry, never looked upon anyone wrathfully, but was always loving and calm, and compassionate to all."

The rule demanded of all, including the hegumen, to take part in the common work. St. Feodosiy felled trees, carried water, and threshed corn, very often not only his own portion but of other brethren as well. On weekdays he ate only dry bread, but on feast days he ate some cooked vegetables. He wore a hairshirt under his old habit. He forbade his brethren to think of the morrow or to complain of need. If he found a thing not permitted by the rule, he had it burned. Every night he toured the cells and if he heard any monks talking after evening prayers, he knocked gently on the door of the cell. But in the morning he called the guilty ones and, with parables, endeavoured to make them repent. Any disobedience was looked on by him as a grave sin. But he did not like to punish preferring to maintain piety through his own example of meekness rather than strictness. If a monk refused to do some work, the saint did it himself. He taught the younger ones to obey their seniors, and the seniors to instruct and console the younger, and for all to repent and pray for each other. "And so well did he tend and guard his flock

that no crafty wolf by attacking could disperse that divine flock."

According to the ideal of St. Feodosiy, love, without pride and egoism, should bind the monk not only to the brethren, but to laymen as well. The very position of the Lavra near Kiev disposed it to social service. The Kievans, including the duke and boyars, honoured the saint for his pure life, and "for the many homilies gushing from his mouth through the power of the Holy Spirit". They came to the monastery for advice and instruction, and confessed their sins to the holy hegumen. It was he who began the tradition whereby laymen chose their confessors chiefly from among the monks.

When St. Feodosiy met a beggar or a cripple, tears welled up in his eyes. For such unfortunate ones he built an almshouse, upon which he spent a tithe of the monastery's income. Every Saturday he sent a wagonload of freshly baked bread to those incarcerated. Even robbers who attempted to rob the monastery found mercy with him and the table laid. "We, by our labour, must feed the unfortunate and pilgrims, and not be idle, passing from cell to cell," such was his commandment to the Russian monks.

The quiet mentor could be firm and persistent, whenever truth was being profaned. Then he stood up fearlessly to the great and strong, openly accusing them of their evil. He refused to recognize the Grand Duke Svyatoslav who had usurped his brother's throne. Princely flattery could not move him, he refused to commemorate the brother-hater at divine services. The unjustly condemned saw in him a trustful interceder with judges who could not disobey the saint "knowing his righteousness and sanctity".

At the Lavra, and through it, Christianity was preached not only in words but especially by example. The first founders of our monasticism burned with such zeal "for the matter of God", that they were able to kindle it in all the sensitive people who came in contact with them. They brought up a host

of spiritual warriors who were the best offering to God from newly-enlightened Russia. Of this host of ascetics the chronicler says in general: "Such monks shone in Russia as lamps: some were great fasters, others strong in vigils, still others in genuflection." Take, for instance, Isaakiy the Recluse, who was professed by St. Antony, he wore a hairshirt and over it a damp goat skin when the skin dried it shrank and pressed the hairshirt to his body, so that he constantly felt it. That same Isaakiy subsequently took it upon himself to be a fool-in-Christ. Ioann the Longsuffering lived as a recluse for thirty years. He saved himself by being naked and wearing chains—"wasted with cold and iron". Prokhor Lebednik never ate any bread except one baked from orach (Russ.—*lebeda*) which he himself had gathered. During famine he baked his bread for numerous starving people, and the bitter bread became miraculously sweet.... Then there were the martyrs of Christ: Evstratiy, firm in his faith, was crucified in the Crimea; Kuksha, the enlightener of the Vyatichs, was killed by pagans, and the great sufferers: Grigoriy, Feodor, and Vasiliy, who were assassinated by Russian dukes.

Life for God, readiness to die for Him, filled the monastery with miracles. There evil spirits were exorcised, honey and bread increased, the sick were healed, prophecies made, and angels gathered. The Mother of God Herself took part in building the church. In a word, for the contemporaries of the Pechery Monastery it was "like Heaven". Its radiance spread throughout primordial Russia. The feats of its monks were though not deliberate but brilliant sermons of the new faith. It was precisely for this reason that the author of the Praise to St. Feodosiy, in the Kiev-Pechery Patericon, places him for his monastic feat on a par with the Baptizer of Russ, because he was the first, together with his teacher St. Antony, to show the Russian people the new, holy, Christian way of life.

V. LEBEDEV

Monk Khristofor and His "Key to Znamenny Notation"

The 16th century holds a place of its own in the history of Russia. During these years conciliarity and unity became fundamental principles in organizing church life. The authority of the Russian Church grew considerably, the Russian state was consolidated. In 1552 Ivan the Terrible conquered Kazan, which permitted the establishment of an episcopal see there a short time later. After his victory an icon entitled "Blessed Are the Hosts of the Heavenly King" was installed at the Kremlin Cathedral of the Dormition. In honour of the conquest of Kazan Russian choristers created a new form of the kryuk notation called *Kazanskoe znamya*; architects built the marvellous Cathedral of the Protecting Veil, better known today as the Church of Vasilii the Blessed on the Red Square. It was to be an earthly representation of the New Jerusalem, the abode of all warriors who died defending the Orthodox faith.

The consolidation of the Orthodox Muscovite state also facilitated advances in religious education, the arts, handicrafts and urban construction. It is noteworthy that more churches were built in the 16th century than during the preceding five hundred years. Many Russian saints were canonized at the Councils of 1547 and 1549. Metropolitan Makariy of Moscow (1542-1563), one of the Russian Church's most outstanding hierarchs, collected the *Lives* of all the saints revered in Russia in his *Velikie Minei-Chetii*, which became the favourite reading of pious Russians. Under his auspices the first printing press in Russia began operation.

Issues relating to the arts were discussed at the Councils of 1551 and 1554. In contrast to the largely secularized works of the West European Renaissance, the truly spiritual creations of Russia's finest masters affirmed the importance of Muscovy as a preserver of the ancient patristic traditions. The period witnessed not only the flowering of iconography, church architecture and manuscript illumination, but also of the choral art.

In the second half of the 16th and the beginning of the 17th century, at a time when the first operas were being composed in the West, Russian clerical singers were creating an extraordinarily large and varied body of works. The Psalter, stichera and doxastica in honour of "the saints new miracle-workers who have pleased God in the land of Russia", Gospel stichera, theotokia, hymns from the Triodion, Pentecostarion and other liturgical texts were set to music in the Znamenny Chant.

In accordance with the decrees of the Council of Hundred Chapters (1551), choral schools were established everywhere. The schools established in Novgorod and Moscow were particularly renowned. Any chorister of the time had to have an exceptional memory for music and extensive practical experience. The neumatic, kryuk notation, as opposed to the modern staff notation, gives no indication of the precise pitch or duration of notes. It served only as a prompt to remind the singer of musical phrasing, rhythm and the general manner of performance.

In the process of choral instruction, which was based on the "from mouth to mouth" principle, certain elementary handbooks were employed to make it easier to remember the information presented by the teacher. These "neume alphabets" were, as a rule, appended to collections of hymns and consisted of only a few pages. In 16th-century Russia there were no extensive theoretical works on music akin to the detailed, abstract treatises existing in the West. Yet the number of neume alphabets grew much more rapidly in comparison to the preceding century. However, the extraordinary development of choral church art demanded the creation of fundamentally new instructional handbooks.

In the year of 7112 (1604) Monk Khristofor of the Monastery of St. Kirill of Beloe Lake, a cleric and scribe, transcribed a hymnbook and, as was the custom, appended a "Key to Znamenny Notation" which he had himself compiled. It was a handbook summarizing the whole theoretical, pedagogical tradition of the Znamenny Chant.

What distinguishes Monk Khristofor's "Key" from ordinary neume alphabets is the exceptionally large number of intonational patterns (*popevka*) it contains, and above all the typicality of the examples and the introduction of new pedagogical devices. It consists of five sections, each of which corresponds to a particular level of instruction.

Manuscripts of choral music of the early 17th century still belong to the period in the evolution of Znamenny notation characterized by the absence of pitch markings. Monk Khristofor's "Key" helps today's scholars "hear" the old Znamenny Chant melodies and rediscover this priceless treasure of Russian Orthodoxy.

What was the history and fate of this unique monument of Russian musical culture? While later works on music theory that appeared in the second half of the 17th century during the period of transition to staff notation, were reproduced in numerous copies, their predecessor, Khristofor's "Key", remained in obscurity until only recently.

In the *Arkheograficheskiy ezhegodnik* (Archaeographic Yearbook) for 1962 the paleographer L. M. Kostyukhina spoke of Khristofor as the transcriber of four books, among them the hymn collection containing his "Key to Znamenny Notation". At about the same time the well-known musicologist and historian M. V. Brazhnikov began studying the work and suggested that it be published. Following his untimely death his student, G. A. Nikishov, took over the task of preparing the work for publication. In 1983 the "Key" was published in the 9th issue of *Pamyatniki Russkogo muzykal'nogo iskusstva* (Monuments of Russian Musical Culture).

In ancient Russ artists seldom signed their works.

The compiler of the "Key to Znamenny Notation" also did not reveal his name. An Annotated Gospel copied out in 1612 contains an inscription written in the hand of the author of the "Key". It reads that the book "was presented by Monk Khristofor, by birth a Muscovite, by rank a cleric and attendant upon the Holy Altar, who took monastic vows at the Monastery of St. Kirill, the Miracle Worker of Beloe Lake". We possess no fuller written record of Brother Khristofor's background and life.

There are certain things, however, that we may surmise.

In all probability he took monastic vows at the Monastery of St. Kirill of Beloe Lake circa 1600. We know that at the beginning of the 17th century at least two monks named Khristofor were residing at the monastery, one of them a simple monk and the other a starets who had previously been the archimandrite of the Monastery of St. Michael's Miracle in Chonae in Moscow. The handwriting of one scribe working at the monastery scriptorium is similar to the handwriting of the "Key's" author. Perhaps he was fulfilling his obedience under Archimandrite Khristofor, who gave the blessing to the young monk to set out on the monastic path at the Monastery of St. Kirill, and then himself withdrew from the hustle and bustle of Moscow to the North, to the same monastery, where he lived out the rest of his days in peace.

Monk Khristofor carried out his activities as a scribe with care and love. His penmanship, unique in its beauty, stood out in comparison to that of contemporary masters of the craft.

In 1612 Brother Khristofor composed the last work we know of, the Gospel mentioned earlier, which he presented to the Goritsy Convent of the Resurrection not far from the Monastery of St. Kirill of Beloe Lake. He asks the nuns to commemorate him in their prayers, not only while he is alive, but also after his death. At the time a large contingent of Polish troops approached the monastery. The resident monks, including Khristofor, fought the enemy "staunchly". Through the prayers of St. Kirill the monastery was saved.

We have no information on the life of Khristofor from this point on. The name of the deceased Khristofor is mentioned in the brethren obituaries of the monastery from 1627 on.

Close to 400 years ago, when he sat down to compose his "Key", the humble author addressed the following words to us, his readers: "If you begin to go through this book or to copy something out and discover something wrong in it, do not marvel at my poor intellect, but correct it yourself and do not revile me, a sinner, since it was written by a faulty hand and a man defiled."

These words are eloquent testimony that Monk Khristofor, not only possessed great talent, but also a lofty spirituality and Christian virtue.

V. LEBEDEV

Visit to the FRG

From November 24 to December 2, 1986, Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe, was on a visit to the Federal Republic of Germany, accompanied by the Secretary of the Exarchate, M. P. Aleinikov. This was the first visit of the archpastor to the FRG since his appointment to the Berlin See.

On his arrival in Hannover, the high guest was welcomed at the railway station by Bishop Longin of Düsseldorf, Prelate N. Wirwol, representative of Bishop Josef Homeyer of Hildesheim (Roman Catholic Church), and Director of the Catholic Bureau at the government of Lower Saxony, Hans Dickman. Later that day Archbishop German was received at the Administration of the Evangelical Church in Germany by its department presidents, W. Hammer, G. Löwe and Dr. G. J. Held. The discussion concerned the peace effort of the Churches and preparations for the celebration of the Millennium of the Baptism of Russ in which the Churches of West Germany are expected to participate.

Later on the President of the Oikoumene and External Activities Department, Dr. G. J. Held, gave a dinner in honour of Archbishop German at his residence.

On the same day Archbishop German accompanied by Bishop Longin and M. P. Aleinikov, paid a visit to the Land Bishop, Dr. Edward Lohse. During the discussion, Bishop Edward Lohse, former President of the Evangelical Church Council in Germany, stressed the importance of mutual links between the Russian Orthodox Church and the Evangelical Church in Germany.

In the evening, Archbishop German attended an ecumenical prayer in one of the city's Catholic churches and delivered a sermon. After the prayer the participants were invited to a fraternal repast at the parish house. During it the high guest described the life of the Russian Orthodox Church and answered questions.

During an evening service in the Catholic church in Ehrlinghausen, conducted by Bishop Longin, Archbishop German delivered a sermon, in which he stressed the importance of the icon in the life of the Orthodox Christian. He also met and talked to the parishioners and local peace activists.

On November 26, Archbishop German and those accompanying him honoured the memory of Soviet prisoners of war buried at the cemetery in Stuckenbrock. Later that day Archbishop German was received by the leaders of the Evangelical Church of Westphalia and the Church of Lippe.

On November 27, Archbishop German had a meeting in Düsseldorf with Monsignor Karl Klinghammer. When the Düsseldorf Diocese was established in 1971, Archbishop Aleksiy (von der Mensbrügge; † 1980), who administered the diocese for almost a decade, resided at

his house. After that Archbishop German visited the City Hall where his name was inscribed into its Golden Book of distinguished guests, and the Ministry of Culture and Education of North Rhine-Westphalia.

On November 28, Archbishop German paid a visit to the Archbishop of Cologne Joseph Cardinal Höffner. He was received in the Bundestag by its Vice-President R. Stückle. Later that day Vladyka German visited the Benedictine St. Michael Abbey in Siegburg, had a meeting with Metropolitan Augoustinos of Bonn and Germany (Constantinople Patriarchate) and paid a visit to the USSR Embassy in Bonn.

On November 29, Saturday, Archbishop German visited some parishes of the Düsseldorf Diocese. In the evening he and Bishop Longin attended All-Night Vigil in the Cologne Church of Sts. Constantine and Helena (Moscow Patriarchate) at which Father Stephan Ess officiated. At the end of the service Archbishop German delivered an exhortation.

On November 30, the 23rd Sunday after Pentecost, Archbishop German and Bishop Longin, assisted by local clerics, concelebrated Divine Liturgy in the Domestic Chapel of the Protecting Veil in Düsseldorf and exchanged greetings after the service. Later in the day the archpastors visited the Church of the 318 Holy Fathers of the First Ecumenical Council in Wetzlar and the Oriental Institute in Regensburg where they were received by its director, Monsignor Dr. Albert Rauch.

On December 1, Archbishop German and Bishop Longin had a meeting with Bishop Manfred Müller of Regensburg (Roman Catholic Church) and visited the Benedictine Abbey in Niederalteich where they were welcomed by Bishop Franz Eder of Passau with the brethren. The representatives of the Russian Orthodox Church made a tour of the cloister and then attended the evening service. During a repast offered them after the service, they exchanged greetings with their hosts.

On December 2, in Munich, Archbishop German paid visits to Metropolitan Irinei of Vienna and Austria, provisional Administrator of the Diocese of Baden and Bavaria, Archbishop of Munich Cardinal Friedrich Wetter (Roman Catholic Church) and Bishop of the Evangelical Lutheran Church in Bavaria, Dr. Johann Hanselman.

The fraternal meetings of Archbishop German with the representatives of the West German Churches were a vivid manifestation of friendship and mutual understanding existing between these Churches and the Russian Orthodox Church, promoting their cooperation in the ecumenical field and peacemaking and helping to generate an atmosphere of confidence in relations between the peoples of our countries and to strengthen the cause of European peace.

Yu. T.

INTERVIEW

of the Rector of the Moscow Theological Schools,
Archbishop Aleksandr of Dmitrov,
Chairman of the Education Committee, Given to a Correspondent
of "The Journal of the Moscow Patriarchate"

QUESTION: Your Grace Vladyka Rector, you have been appointed Chairman of the Education Committee by a decision of the Holy Synod of the Russian Orthodox Church. What can you say about this new responsible obedience placed upon you by the Supreme Church Authority?

ANSWER: My new appointment by His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church places upon me great responsibility. The Education Committee is facing a range of problems which have to be resolved without delay.

To begin with, there is the personnel problem: the theological schools fail to meet by far the need of the Church for

the clergy. Studies by correspondence cannot be regarded as an equivalent of full-time studies. Truly adequate training of the clergy can only be conducted within the walls of theological schools.

Another acute problem is that of teaching literature which is in short supply. Many of the available textbooks and manuals fail to meet our scholarly theological and didactic standards.

Our theological schools today could provide a tangible contribution to the preservation of our national cultural heritage including church singing, icon painting and studies of early monuments. Much of what have been lost cannot be restored (such as some ancient chants, for example). Considerable



Archbishop Aleksandr of Dmitrov during the interview in his study

effort is required to preserve and pass over to the future generations our national spiritual and cultural traditions.

QUESTION: There have been some changes in the enrolment rules of the theological schools of the Moscow Patriarchate. What is the meaning and purpose of these changes?

ANSWER: The main alteration in the enrolment rules consists in the fact that from now on persons wishing to enroll in our theological schools will have to submit recommendations from parish priests certified by diocesan archpastors.

The training of the clergy is a matter of major importance for the Church and a subject of constant concern on the part of the Supreme Church Authority. The new recommendations procedure gives the diocesan archpastors a chance to pay closer attention to the training of new priests, carefully study all the questions involved and work for their solution, exerting direct influence upon choosing candidates for priests in the dioceses.

Candidates should be selected from among local parishioners and this work has to be conducted on a permanent basis and in a purposeful way, with nothing left to chance.

It is the duty of archpastors to take care of maintaining proper religious-ethical standards of their clergy and see to it that they discharge their pastoral duties flawlessly. The more attention the diocesan archpastor pays to the education of the clergy, the better off his diocese will be.

We are hopeful that the new enrolment rules will stimulate the archpas-

tors and clergy to concentrate on selecting candidates for priesthood who combine Christian piety and flawless morale with civic maturity and patriotism. And only within the walls of theological schools will they be able to receive comprehensive theological education and religious-ethical training in preparation for their lofty ministry.

QUESTION: Can you say a few words about the progress of restoration of the Moscow theological schools following the calamity that befell them last year?

ANSWER: The calamity that struck the Moscow theological schools aroused a cordial response on the part of the Russian Orthodox and also in broad public circles in this and other countries. Donations for restoration work keep coming from various dioceses and parishes of the Russian Orthodox Church and from individual believers.

These funds are used to finance the restoration of buildings destroyed or damaged by fire. We are hopeful that the main part of the work will be completed by the Millennium of the Baptism of Russ.

The Moscow theological schools are most grateful to the Soviet Government for the decision to turn over to them the hospital complex located outside the walls of the Trinity-St. Sergiy Lavra.

The calamity caused no break in the regular studies. This was made possible by the efforts of many church organizations, the teaching staff, management, students and ordinary believers.

In the Dioceses

Argentina Diocese On September 1, 1986, Archbishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America, returned to Buenos Aires after his pilgrimage to the Holy Land. He was accompanied by Father Anatoliy Egorov who came to Argentina to fulfil his pastoral obedience in the newly-consecrated Church of All the Saints Who Shone Forth in the Land of Russia. On September 7, following Divine Liturgy in that church, Vladyka

Lazar presented the new rector to his parishioners and wished him successes in his future service. At a dinner, after the Liturgy, the archpastor addressed the gathering with an exhortation.

On September 11, Archbishop Lazar visited the Argentine Ministry for Foreign Affairs and Cults where he met the new Subsecretary of Cults, Dr. Palmero.

On September 13, in Lanus, 40 kilometres from Buenos Aires, Archbishop Lazar had a meeting with the child-



Interior of the St. Procopius Church in
Konstanz, Baden Diocese

ren—pupils of the courses of Russian language at the Exarchate of Central and South America, and their parents. The meeting took place at the Church of All the Saints Who Shone Forth in the Land of Russia. Vladyka Lazar made a presentation in which he called upon the adults to assist the children in studying Russian, for it is necessary to assimilate spiritual treasures acquired by Russ in the course of many centuries. In the evening of that same day, the eve of the 12th Sunday after Pentecost, Archbishop Lazar officiated at All-Night Vigil in the church. The service was attended by the participants in the meeting.

On Sunday, September 14, after Divine Liturgy in the Annunciation Cathedral Church in Buenos Aires, Archbishop Lazar preached a sermon on the theme of the ecclesiastical new year.

On September 18, in Quilmes (Buenos Aires Province), Archbishop Lazar blessed a site for a cemetery. Representatives of the Argentine Government, numerous guests and believers were present. On the occasion of the Argentine Government's granting a plot of

land to the Russian Orthodox Church, a reception was given which was attended by the minister of the province, Dr. Portesi, the intendant of Quilmes, Dr. E. Vides, Bishop Kyrillos of Arka (Antiochene Patriarchate), Bishop Mario Serra of Mentesa (Roman Catholic Church), Dr. Palmero, and representatives of the municipality. The governor of the province, Alejandro Armendaris, sent in a congratulatory telegram.

On September 20, at the premises of the Exarchate, a lecture for the youth was read on the significance of the Church in the Christian's life.

On September 21, the Feast of the Nativity of the Blessed Virgin, Archbishop Lazar celebrated Divine Liturgy in the cathedral church in Buenos Aires.

On September 22, Vladyka Lazar paid a visit to Cardinal Juan Carlos Aramburu.

From September 23 to October 25, Archbishop Lazar, accompanied by Archpriest George Sanchez, stayed in Brazil. In Rio de Janeiro, he met with his compatriots, who wanted to organize a Russian Orthodox Church parish in the city. In San Paulo Vladyka Lazar visited Cardinal Evaristo Arns.

In the course of his trip around the country, Archbishop Lazar conducted divine services in the churches which are under the jurisdiction of the Russian Orthodox Church, and met with clerics and parishioners. Vladyka Lazar had meetings and conversations with representatives of municipal authorities and military administration, religious and public figures of Brazil.

On October 26, Archbishop Lazar and Father Anatoliy Egorov participated in the festival of the Russian language, sponsored by the Federation of Russian Clubs in Lanus.

On October 27, Vladyka Lazar participated in the prayer for peace, which was headed by Archbishop Ubaldo Calabresi, the Nuncio of the Vatican in Argentina. In his interview given to the local television, Archbishop Lazar said that the unilateral moratorium on nuclear tests which had been prolonged several times by the Soviet Government possessed great moral potential because it was awaking the conscience of many politicians and public figures.

On November 2, the 19th Sunday

after Pentecost, Vladyka Lazar celebrated Divine Liturgy in the cathedral church in Buenos Aires.

On November 8, Archbishop Lazar attended the concert given by the Federation of Russian Clubs on the occasion of the 69th anniversary of the Great October Socialist Revolution. The pupils of the courses of the Russian language at the Exarchate took part in the concert.

On November 13, Vladyka Lazar participated in the press conference devoted to the closing of "The Soviet Union Today" exhibition mounted in Argentina. He informed the representatives of the mass media about the present-day status of the Russian Orthodox Church, about her preparations for the celebration of the Millennium of the Baptism of Russ.

On November 19, Archbishop Lazar visited Mrs. Teresa Maria de Morini who is now the director of the department for human rights of the Ministry of Foreign Affairs.

On November 23, the 22nd Sunday after Pentecost, Archbishop Lazar celebrated Divine Liturgy in the cathedral church and preached on the theme of the Gospel lesson.

On November 30, after Divine Liturgy in the cathedral church, Vladyka Lazar attended the concert given by the Methodist Church to mark the 150th anniversary of her foundation in Argentina.

Baden Diocese The Orthodox community in Konstanz was founded not long ago, in 1985, yet today it is widely known among the Christian circles of that south Germany town, situated on the shore of Baden-see Lake. The parish unites the Orthodox Russians, Greeks, Bulgarians, Romanians, Serbians, and Germans. Many of them come from the neighbouring districts and even from Switzerland to attend the services which are conducted in the parochial Church of St. Procopius and sometimes, in the Roman Catholic Cathedral of the Holy Trinity. Every fortnight an evening service and Divine Liturgy are conducted in German.

The rector of the church, Father Lukian Grabovsky, the founder of the parish, spares no effort to acquaint the local population with Orthodoxy. He

meets with support and understanding on the part of the parishioners. Before Easter, in 1986, Father Lukian organized the reading of a series of lectures at the church. Every lecture was attended by up to 40 persons. Nearly 300 persons attended the Paschal divine service which lasted till 3 a. m.

Father Lukian Grabovsky said that the Paschal celebrations demonstrated what deep roots the Orthodox community had, in spite of the fact that the parishioners came not only from Konstanz but even from Switzerland.

The Orthodox community of St. Procopius is a member of the Working Society of Christian Churches in Konstanz and has brotherly contacts with representatives of other confessions.

Düsseldorf Diocese On May 23 and 24, 1986, Bishop Longin of Düsseldorf read papers on the

Russian Orthodox Church at the congress of Pax Christi International local branch, in the city of Detmold, Westphalia. The participants in the congress (over 100 persons) visited the cemetery in the town of Stuckenbrock, and laid flowers on the graves of more than 6 thousand prisoners of war and Soviet citizens driven to forced labour in Germany. Bishop Longin offered a prayer for the repose of the dead and preached a sermon emphasizing in it the importance of prayer and practical activities in the struggle for peace.

From June 9 to 13, Bishop Longin accompanied Archbishop Pitirim of Volokolamsk (now Metropolitan of Volokolamsk and Yuriev), Head of the Publishing Department of the Moscow Patriarchate, who came to participate in the Christian TV week held in Mainz. On June 12, the Feast of the Ascension of the Lord, the two hierarchs concelebrated Divine Liturgy in the Church of the 318 Holy Fathers of the First Ecumenical Council in Wetzlar.

From June 14 to 16, the choristers and precentors of the choirs performing Orthodox hymns met in the town of Himmelstür, at the West European Centre of the Serbian Orthodox Church. The meeting, attended by more than 30 participants from different regions of the FRG and West Berlin, was headed by Bishop Longin.

From June 16 to 18, Archbishop Pitirim and Bishop Longin participated

in the meeting at the Evangelical Academy of the town of Tützing, which discussed the idea to call the World Christian Peace Congress, voiced by a well-known scholar, Prof. Karl Friedrich von Weizsacker. Archbishop Pitirim presented a report on the peacemaking activities of the Russian Orthodox Church.

On June 19, Bishop Longin participated in the discussion on the veneration of the Mother of God in the Roman Catholic, Orthodox and Protestant Churches held in the town of Kevelaer, Rhineland, where there is an icon of the Mother of God deeply revered by the believers of the Roman Catholic Church.

In the beginning of July, Bishop Longin attended the regional synod of the Evangelical Church of Westphalia in Hamm District and made a presentation on this Church's decision to repent before the peoples of the USSR for the horrors of World War II and on the reconciliation with the Soviet people.

From July 11 to 22, in Amsterdam, the Netherlands, Bishop Longin participated, as a guest-observer, in the 2nd international congress of pilgrim-preachers sponsored by the Evangelical Association of Dr. Billy Graham. In the Netherlands, Vladyka Longin had a meeting with Archbishop Iakov of The Hague and the Netherlands and parishioners of the patriarchal churches.

From September 10 to 16, in Aachen, Bishop Longin with his companions—Deacon Eberhard Mammitsch and G. E. Cybulsky, attended the sessions of the all-Catholic congress in the FRG. On September 11, the Day of the Commemoration of the Beheading of St. John the Baptist, Bishop Longin participated in the discussion on the so-called Lima Documents (Baptism, Eucharist, and Ministry). On September 12, all the Orthodox observers, who took part in the congress, attended Divine Liturgy con-celebrated by Metropolitan Augoustinos of Bonn and Germany (Constantinople Patriarchate) and Bishop Longin in the Church of St. Michael the Archangel.

On September 13, Bishop Longin participated in the prayer at the cemetery in Aachen, by the grave of 148 Soviet prisoners of war who perished during World War II.

On September 27, the Feast of the

Exaltation of the Cross of the Lord, Bishop Longin celebrated Divine Liturgy in the Church of St. John the Baptist (Serbian Patriarchate) in Dortmund. The carved iconostasis and icons of the church were made by the parishioners of the Düsseldorf Diocese, Angela Heuser, a resident of Bonn, and Johannes Basbas, from Neuss.

That same day, 50 guests from the Netherlands interested in Orthodox icon-painting, arrived at the diocesan centre of the Düsseldorf Diocese. They got acquainted with the life of the Düsseldorf Diocese and of the Russian Orthodox Church, with the traditions of icon-painting. In the evening they attended divine service in the Church of the Protecting Veil of the Most Holy Mother of God.

From October 13 to 15, in the town of Kirchberg, near Stuttgart, Bishop Longin participated in the second meeting devoted to the holding of the World Christian Peace Congress.

Perm Diocese

In 1986 Protodeacon Arseniy Fyodorovich Panteleimonov, of the Church of All Saints in the town of Kungur, Perm Region, marked his 80th birthday and the 60th anniversary of service in Holy Orders.

Arseniy Fyodorovich was born on December 5, 1906, in the village of Brusyany (now Perm Region), into a teacher's family. His ancestors were known for their piety, they participated in the construction of churches in Kungur. Father Matfei Zolotov, Arseniy Fyodorovich's grandfather (his mother's father), was a priest of the Annunciation Cathedral of the town. It is worthy to note that Arseniy's parents, during his serious illness, made a vow that the boy would devote his life to the service of the Church of Christ, if he recovered. Arseniy recovered...

Strong religious foundations of the family's life, his upbringing at home, and zealous study of the Law of God (he was the first in the subject among the pupils at school)—all this had prepared Arseniy for ecclesiastical service.

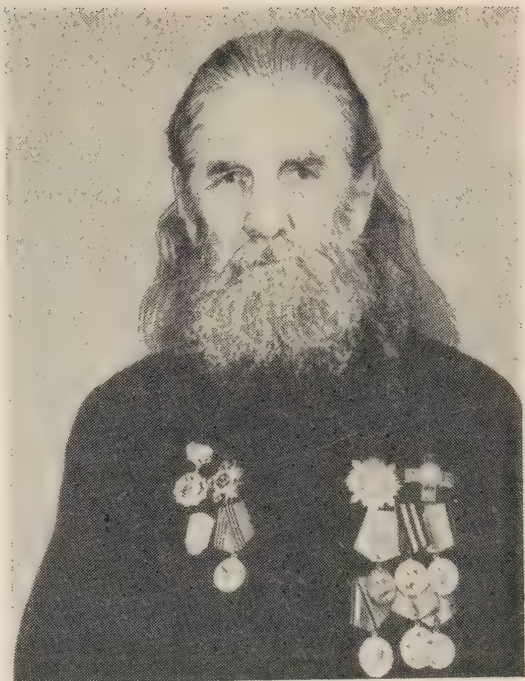
In 1920, having finished the Kungur town school, Arseniy became a psalm-reader in the Kungur Dormition Cathedral Church, and in 1924—a hypodeacon with Bishop Arkadiy (Ershov;

†1938) of Kungur, Vicar of the Perm Diocese. On November 29, 1926, Arseniy Fyodorovich was ordained deacon. He assisted Vladyka Arkadiy in the churches of the diocese. Bishop Arkadiy's divine services and his inspired sermons had great importance in the struggle against *Obnovlenchestvo* (Renovationism) which was widely spread then.

At the end of 1942, Arseniy Fyodorovich was called up to the military service in the Red Army, which played a role of its own in his life. As millions of other defenders of our Motherland, he underwent many trials during the war. On October 23, 1943, during the battle for the city of Dneprodzerzhinsk, Arseniy Fyodorovich was badly wounded and shell-shocked. Having lost much blood, he lay unconsciously in the battlefield for two days until he was picked up by our soldiers. Gangrene began, but the Lord and physicians' skill saved the life of Arseniy Fyodorovich. In June 1944, he returned home from a hospital in Baku, and was invalidated. His service to the Motherland won him several awards, the medals "For Military Merits" and "For the Victory over Germany in the Great Patriotic War of 1941-1945" among them.

As soon as his health permitted, Father Arseniy returned to ecclesiastical service. In 1951, with the blessing of His Holiness Patriarch Aleksiy, he was raised to the rank of protodeacon.

Father Arseniy loves parochial life. His zeal and reverent attitude to divine



service won him the love and respect of the parishioners. For his long zealous service of the Church of Christ, Protodeacon Arseniy Panteleimonov was awarded the Order of St. Vladimir, 2nd and 3rd Class.

Father Arseniy has recently entered his 80s. When we reflect on his far from easy life, we cannot help thinking about man and his purpose on Earth. The service of God and men is what makes the essence of Protodeacon Arseniy Fyodorovich Panteleimonov's life.



St. Kirill, Bishop of Turov

Homily on Pentecost

In the Name of the Father, and of the Son, and of the Holy Spirit



God, Who desires our salvation, wanted, because of His mercy, to renew our nature, which had decayed from sins, and that is why He actually put on human flesh in order to direct our steps to the true path. It grieved the Creator to see His image, from the beginning placed by Him in Paradise to be the lord of all creation, tempted, because of the Devil's jealousy, and fall into corruption. And the Son of God our Lord Jesus Christ voluntarily suffered for us, died for our sins, rose from the dead, ascended again to Heaven, and sat at the right hand of the Father, and on Pentecost Day sent down the Holy Spirit, like tongues of fire, as He had promised His disciples after the Resurrection: *I ascend unto my Father, and your Father; and to my God, and your God... It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart... I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; ...the Spirit of truth; ...he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you* (Jn. 20. 17; 16.7; 14. 16, 17, 26).

Today, on the feast of Pentecost, the Apostles received the power of the Holy Spirit and began to speak all tongues, whatsoever the Spirit told them. Then, setting out upon their way, they like lightning, spread the Good News of Christ throughout the world, teaching and exhorting all the nations with Divine Reason—each in its own language. Such is God's mercy towards us and the meaning of this day.

God does not desire the death of sinners, and rouses them to repentance and conversion, for He Himself said: *They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance* (Lk. 5. 31-32). That is why, with such a merciful Lord, we should

not be slothful in the work of salvation. Having removed from ourselves all evil: envy, calumny and every shameful thing, with a pure conscience, let us enter God's church. In awe and trembling let us ask God to remit our sins and give us Eternal Life, and worthily approach the Most Pure Sacrament of the Body and Blood of our Lord, through which He makes us participants in the Kingdom of Heaven: *Whoso eateth my flesh, and drinketh my blood, hath eternal life* (Jn. 6. 54), *and all things, whatsoever ye shall ask in prayer, believing, ye shall receive* (Mt. 21. 22). But one who receives Holy Communion without the purification of repentance will be condemned to eternal fire. (Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily,... *eateth and drinketh damnation to himself* (1 Cor. 11. 27).)

Having heard all this let us, brethren, rise from sinful sleep and be Christians not only in name, but endeavour to gain good deeds. Humility and love of one's neighbour, meekness and fasting, cleanse the body and soul, make us equal to angels and raise us up to Heaven. Be constantly charitable and compassionate to all, for deeds of charity wash us of every sin, open to us the Gates of Heaven, and turn God's anger to meekness and mercy. Mercy raises us to Heaven and gives us boldness before the Throne of God. For the virtue of mercy will be esteemed above all others at the Last Judgement: *Blessed are the merciful: for they shall obtain mercy* (Mt. 5. 7), *and, he shall have judgment without mercy, that hath shewed no mercy* (Jas. 2. 13).

An so, let us try to accomplish deeds pleasing unto God, for such deeds allow us to be called the children of God. By living this life piously we may be granted future beneficences with all who have pleased God from the beginning of ages in our Lord Jesus Christ; to Him be glory now and for ever and ever and world without end. Amen.

On the Sunday of the Myrrhophores

Continuing her celebration of the salvific Easter of God, the Church of Christ today glorifies the feat of the Holy Myrrhophores, as well as the righteous Joseph of Arimathaea and Nicodemus who served our Saviour when His Most Pure Body was buried.

We know that before the joyful days of the Resurrection of Christ, the Apostles, the Myrrhophores and all the followers of Christ lived through days of great sorrow, grief and lamentation. Because, for the sake of our salvation, the Lord Jesus Christ had drunk the bitter cup of suffering. He endured scourging, the crown of thorns, the wounds from nails, and in terrible torture died on the Cross. And when the Lord had breathed His last, *one of the soldiers with a spear pierced his side, and forthwith came there out blood and water* (Jn. 19. 34). Thus, beloved, the salvation of mankind was accomplished.

By the Cross stood the Mother of Jesus—the Most Pure Virgin Mary—and wept bitterly. Weeping also were the Myrrhophores who saw how their beloved Teacher and Lord was suffering. The holy women also witnessed how the righteous Joseph and Nicodemus lowered the wounded Body of the Divine Sufferer from the Cross and laid it in the sepulchre (Mk. 15. 47).

The Evangelist Matthew describes this in detail: *When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed* (Mt. 27. 57-60).

In sorrow and confusion those who had helped in and witnessed the burial of Christ departed from Golgotha. But hardly had day dawned on the day after Saturday, the holy women, moved by love for the Divine Teacher, set out for His tomb. They went with a noble intention—to anoint with fragrant myrrh the Body of Christ, to perform

all the last rites and pay their last respects to the deceased Christ. *And very early in the morning*, they hurried to the sepulchre asking themselves: *Who shall roll us away the stone from the door of the sepulchre?* (Mk. 16. 3). But when they arrived at the sepulchre, they found that the stone had been rolled away and that the Body of Christ was not in the cave; there was only the shroud which had been wrapped round the Saviour's Body when He was buried.

Then an Angel of the Lord appeared to the Myrrhophores and said to them:

“Why seek ye among the dead, as He were mortal, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly, and proclaim to the world that the Lord is risen, and hath slain Death.”

Hearing the good news from the Myrrhophores, St. John the Divine, the beloved disciple of the Lord, hurried to the tomb of the Saviour. *Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, .. then went in also that other disciple, which came first to the sepulchre, and he saw, and believed* (Jn. 20. 6, 8), that Christ had indeed risen! The peculiar appearance of the linen cloth—the Shroud of the Lord—told the sensitive heart of the beloved disciple, that it was not the theft of the dead Body of the Divine Teacher that had taken place, but the Resurrection of Christ.

To Christian awareness it is fully understandable that when the Mother of God, the Apostles and the Myrrhophores saw in the Life-Bearing Tomb, from which Christ had risen, the Holy Shroud, stained with the Most Pure Blood of the Lord, they, naturally, did not leave it there in the tomb. For whom would the Holy Shroud of Christ be more precious than the Mother of the Risen One? She knew that the stains of blood on the Shroud were left by Her Son. According to the Tradition of the Church, to the Mother of God belonged the joy of being the first to hear of the Resurrection of the Lord Jesus Christ; until Her glorious Dormi-

tion the Holy Shroud of the Lord remained with Her.

After the Dormition of the Mother of God, the Shroud was reverently kept by the Apostles of Christ and then by their successors. They also kept and honoured it as the greatest of shrines, as the most precious witness of the Crucifixion and glorious Resurrection of our Lord Jesus Christ. The Holy Shroud of the Lord was guarded most carefully by the Christians during the times of persecution. This earliest Christian relic was handed down from generation to generation; handed down also was the ecclesio-historical witness of its whereabouts.

From Church Tradition we know that Christians loved especially and greatly revered too other great Christian shrines—the Life-Giving Wood of the Cross of the Lord, found by St. Helena, Equal to the Apostles; the Icon of the Saviour “Not Made with Hands” sent by Christ Himself to the prince of Edessa, Abgar. Particles of the Lord’s Cross and copies of the Icon “Not Made with Hands” were distributed throughout Christendom. The Icon “Not Made with Hands” was one of the most revered in Russia.

Equal in greatness to the Icon “Not Made with Hands” and the Life-Giving Cross of the Lord is the world-famous Turin Shroud. In it, Western Christians venerate the very same burial linen wrapped round the Body of Jesus Christ after it was taken down from the Cross. Just as on the Icon “Not Made with Hands”, it pleased Jesus Christ to imprint His Divine Face, so too, on the Shroud of the Lord, the Most Pure Body was miraculously imprinted as it lay in the tomb. Represented on the Shroud are also the sacred wounds as witnessed by the Holy Evangelists—the eye-witnesses of the terrible event of Golgotha. The wounds on the head, hands and feet, and from the spear thrust in the side of our Saviour, and terrible marks of the scourge are all imprinted on the Holy Shroud of Christ.

Researchers have determined that the image on the Turin Shroud is not-made-with-hands, that its age is approximately two thousand years, and the place of origin—Palestine. All this agrees with the local ecclesiastical

tradition that the Turin Shroud is the Shroud of the Lord. For Christians of our times, this Shroud of the Lord serves as a new revelation. Whereas the Gospel, known to the whole world, is inscribed in letters, the Holy Shroud, kept in the Cathedral of St. John the Baptist in the Italian town of Turin, is the Glad Tidings, impressed with the Blood and Wounds of Christ the Saviour.

The epitaphions which are reverently kept in our Orthodox churches and are brought out for veneration on certain days remind us of the Lord’s Shroud not-made-with-hands; we honour them as copies of the Shroud of Christ not-made-with-hands.

Today, during divine service, just as on Good Friday, we again heard the tender words of the canticle: “Down from the tree the honourable Joseph took Thy Most Pure Body and, wrapping it in clean linen cloth with spices, laid it in a new tomb.” But unlike the mournful day when we commemorate the burial of Christ in the sepulchre, today we also hear the glad tidings about the Resurrection:

“But Thou didst verily rise, after three days, O Lord, granting the world the great mercy.”

The Saviour of the World, our Lord Jesus Christ, suffered for us, died on the Cross and was buried. But by the power of His Divinity He rose from the dead, leaving on His Shroud miraculous imprints of His Divine Face and wounded Body. Let us, brothers and sisters, beloved in the Risen Christ, thank and praise the Risen Christ, the Life Giver, for all His great and rich mercies to mankind. Let us ask Him to strengthen our faith and make us like the righteous Joseph and Nicodemus, and the Holy Myrrhophores, being glorified today, who had manifested inflexible courage and deep love for Christ.

The Life-Bearing Sepulchre of the Lord and the Holy Shroud of Christ bear witness to us that “Christ is risen”, and we respond joyously “Christ is indeed risen!”

O Risen Jesus, resurrect our souls! Amen.

*Archbishop GEDEON
of Novosibirsk and Barnaul*

PEACE MOVEMENT

CHURCH FOR SOCIETY

INTERNATIONAL FORUM "FOR A NUCLEAR-WEAPONS-FREE WORLD, FOR THE SURVIVAL OF HUMANITY"

Moscow, February 14-16, 1987

Diary of the religious section of the forum

As was reported in the previous issue of our journal, an international forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" was held in Moscow on February 14-16, 1987. The participants worked in eight sections representing medical scientists and physicians, natural scientists, business circles, political experts, religious workers, cultural figures and artists, a group of retired generals working for peace, and ecologists.

Taking part in the work of the religious section of the forum were 215 religious figures representing Buddhism, Hinduism, Judaism, Islam, Shintoism and Christianity in Asia, Africa, North and South America, the Caribbean, Eastern and Western Europe and the Middle East. They came from a total of 56 countries and West Berlin.

Among the participants were heads of Churches and religious associations and organizations, theologians and prominent figures representing different spheres of religious life. All of them are actively involved in serving the sacred cause of peace. Represented at the forum were many of the Local Orthodox Churches, the Ancient (non-Chalcedonian) Churches of the East, the Roman Catholic Church, Anglican Churches, many Protestant Churches and also the World Council of Churches, the Christian Peace Conference, the World Conference on Religion and Peace, "Pax Christi International", the Asian Buddhist Conference for Peace, the Organization of Islamic Conference, the Lutheran World Federation, the Conference of European Churches, the Ecumenical Forum of European Christian Women and many other groups.

The sessions were conducted at the

Conference Centre of the Moscow Centre for International Trade.

The discussions in the religious section of the forum were opened by Sheikh-ul-Islam Allakhshukyur Pashazade, Chairman of the Muslim Religious Board for Transcaucasia and member of the Initiative Group of the forum, who made a brief statement.

He invited the participants to a common silent prayer and then proposed that Metropolitan Yuvenaliy of Krutitsy and Kolomna, member of the Initiative Group, be elected chairman of the religious section. The motion was carried by a unanimous vote.

Having thanked the participants, Metropolitan Yuvenaliy opened the proceedings and took the floor for an opening speech.

After that the participants adopted the section's agenda and procedure. They elected as secretary of the religious section the Ven. Thich Minch Chau, Vice-Chairman and General Secretary of the Vietnam Buddhist Sangha.

It was decided that the discussion would be conducted in three groups. Elected co-chairmen of discussion group 1 were Bishop Dr. Karoly Toth, President of the Christian Peace Conference (Hungary) and Abdullah Muhammad Ahmad Hassan, Secretary for Foreign Relations of the Al-Umma Party, Sudan; elected co-chairmen of discussion group 2 were the Ven. Kushok Bakula Rimpoche, Supreme Lama of Ladakh, India, President of the ABCP Indian National Centre, and Dr. William P. Thompson, Associate Secretary-General of the World Conference on Religion and Peace, USA; elected co-chairman of discussion group 3 were Sheikh Dr. Ahmad Keftaro,



Briefing for newsmen on February 15, 1987, conducted by Metropolitan Yuvenaliy of Krutitsy and Kolomna. From left to right: Rabbi Arthur Schneier, Bishop Karoly Toth, Metropolitan Yuvenaliy, Canon Kenyon Wright, Sheikh-ul-Islam Allahshukyur Pasha-zade

Supreme Mufti of Syria, and the Rev. Canon Kenyon Wright, General Secretary of the Scottish Churches Council.

The following participants were elected to the commission on the preparation of the final document of the section: the chairman of the commission—the Rev. Dr. Richard Andriamanjato (Madagascar), Vice-President of the CPC and member of the Working Presidium of the World Conference of 1982; members of the Commission—Metropolitan Antonie of Transylvania, the Romanian Orthodox Church; Sheikh Ahmad Zabarah, Supreme Mufti of the Yemen Arab Republic; Dominican Frei Betto, theologian and publicist (Roman Catholic Church, Brazil); the Ven. Thich Minch Chau, Vice-Chairman and General Secretary of the Vietnam Buddhist Sangha; Bishop Dr. Paavo Kortekangas of the Evangelical Lutheran Church of Finland; Dr. Alfred Schoener, Chief Rabbi of Hungary; Dr. Dwain C. Epps, Assistant General Secretary for International Affairs of the National Council of the Churches of Christ in the USA; secretary of the commission—Dr. Aleksei Buevsky, Executive Secretary of the Department of External

Church Relations of the Moscow Patriarchate.

After that six reports were presented, one from each of the religions represented at the forum: from Islam—by the Ven. Said Sharif Uddin Pirzada, General Secretary of the Organization of the Islamic Conference, Saudi Arabia; from the Jews—by Rabbi Arthur Schneier, President of the Appeal of Conscience Foundation, USA (he was absent because of the Sabbath prayer) and the report was read out by Protospyter Dr. Milton Efthimiou, the Greek Archdiocese of the North and South America); from the Hindus—by the Ven. Swami Hiranmayananda, General Secretary of Ramakrishna Mission, India; from the Shintoists—by the Rev. Toshio Miyake, Senior Minister of the Konko-Kyo Church of Izuo, President of the World Conference on Religion and Peace, Japan; from the Buddhists—by the Ven. Dr. Mapalagama Wijapulasara Thero, President of the Sri Lanka Buddhist Congress, Vice-President of the Asian Buddhist Conference for Peace. General Secretary of the Maha Bodhi Society; from the Christians—by Metropolitan Dr. Paulos Makarios Gregorios of Delhi and the North, the

Malankar Orthodox Syrian Church, India, President of the World Council of Churches, Vice-President of the Christian Peace Conference, member of the Working Presidium of the World Conference.

After the session there was a briefing for Soviet and foreign newsmen conducted by the Head of the Publishing Department of the Moscow Patriarchate, Metropolitan Pitirim of Volokolamsk and Yuriev. Speakers included Metropolitan Paulos Mar Gregorios; Sheikh Ghulam Sarwar Manzoor, Chairman of the Supreme Council of Ulems of Afghanistan; the Rev. Dr. Knud Wumpelman, General Secretary of the European Baptist Federation (Denmark); Dominican Frei Betto, and the Rev. Toshio Miyake. They pointed out that the forum discussions were taking place in a frank and businesslike atmosphere. They said it was important that key problems of our time were being discussed simultaneously by writers and scientists, sociologists and religious workers, representatives of the business community and retired army officers. It was stressed that the peace-loving international public had to act without delay to save the planet from nuclear annihilation.

On Sunday, February 15, the partici-

pants of the religious section were invited to attend Orthodox Divine Liturgy in the Trinity Cathedral of the Moscow Monastery of St. Daniel. The Liturgy was celebrated by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee.

On the same day Divine Liturgy was celebrated by Archbishop Alimpiy of Moscow and All Russia (Old Believers) in the Church of the Protecting Veil of the Mother of God at the Rogozhskoe Cemetery in Moscow. Divine Liturgy in the Church of the Novozybkov Old Believers Community at the Rogozhskoe Cemetery was attended by Archbishop Gennadiy of Novozybkov, Moscow and All Russia.

A service of worship at the Moscow temple of the Armenian Apostolic Church was attended by His Holiness Vasken I, the Supreme Patriarch and Catholicos of All Armenians, who delivered a sermon.

The Catholic participants in the forum attended a morning Mass in the Moscow Church of St. Louis.

A service of worship in the prayer house of the All-Union Council of the Evangelical Christians-Baptists was led by the Council's Chairman, V. E. Logvinenko. It was attended by a group of



Participants in the religious section of the forum at Divine Liturgy in the Trinity Cathedral of the St. Daniel Monastery, February 15, 1987

participants in the religious section of the forum.

The Buddhist, Judaist and Muslim religious centres arranged special programmes for the coreligionist forum participants on February 13, 14 and 15.

On February 15, His Holiness Patriarch Pimen of Moscow and All Russia gave a reception in honour of the religious section participants.

His Holiness addressed his guests with a speech of greeting (see *JMP*, 1987, No. 4, p. 30). Speeches in response were made by His Holiness Vasken I, Supreme Patriarch and Catholicos of All Armenians; Dr. Sheikh Hassan Haled, Supreme Mufti of Lebanon; His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia; Dr. Neal C. Wilson, President of the General Conference of the Seventh-Day Adventists, USA; His Holiness Patriarch Maksim of Bulgaria; Dr. Alexander Haraszti, personal representative of Dr. Billy Graham, USA; Bishop Dr. Horst Gienke, representative of the Union of Evangelical Churches in the GDR, and Rabbi Arthur Schneier, USA.

In the evening, there was the final plenary session of the religious section of the forum.

It was opened by Metropolitan Yuvenaliy who reported on the composition of the religious section. He was followed by Bishop Dr. Karoly Toth, Dr. William Thompson and the Rev. Canon Kenyon Wright who presented reports on the results of deliberations in the three discussion groups. After that the Rev. Dr. Richard Andriamajato made a report on the work of the drafting commission and submitted to the participants a draft of the "Appeal to Joint Efforts" addressed to believers throughout the world, to all people of good will and leaders of the nations.

The final document of the religious section was adopted unanimously (see *JMP*, 1987, No. 4, p. 31).

The closing speech was delivered by the section chairman, Metropolitan Yuvenaliy of Krutitsy and Kolomna.

After the session Metropolitan Yuvenaliy conducted a briefing for Soviet and foreign newsmen on the results of the deliberations of the religious section. Other speakers included Rabbi Arthur Schneier, Bishop Karoly Toth, the Rev. Canon Kenyon Wright and Sheikh-ul-Islam Allahshukyr Pasha-zade.

On Monday, February 16, there was a plenary session of all the Moscow forum participants at the Grand Kremlin Palace. It opened at 11 a.m. and included reports on the work accomplished by representatives of all the eight sections.

A report on the work of the religious section was made by Metropolitan Paulos Mar Gregorios. He then presented the final document and a medal with the emblem of the forum to Mikhail Sergeyevich Gorbachev who was present at the session.

The General Secretary of the CPSU Central Committee addressed the forum participants. His speech received an enthusiastic response.

Later in the day there was a big reception at the Kremlin Palace of Congresses in honour of the forum participants. Among the guests was His Holiness Patriarch Pimen of Moscow and All Russia.

During the function M. S. Gorbachev and other Soviet leaders had informal discussions and exchanged opinions with forum participants.

On February 16 in the evening, there was a press conference at the Press Centre of the USSR Ministry for Foreign Affairs on the outcome of the International Forum "For a Nuclear Weapons-Free World, for the Survival of Humanity". It was shown on Soviet television. Among the speakers at the press conference was the chairman of the religious section of the forum, Metropolitan Yuvenaliy of Krutitsy and Kolomna. He described the deliberations and replied to correspondents' questions.

On Tuesday, February 17, participants in the religious section were received in the Kremlin by the First Deputy President of the Presidium of the USSR Supreme Soviet, P. N. Demichev. They spoke of the work conducted during the forum by religious figures from various countries and conveyed to P. N. Demichev the final document of the section.

On the same day a group of participants in the religious section of the forum visited the embassies of Great Britain, the People's Republic of China, the United States and France and conveyed to diplomats of the four nuclear powers their final document, "Appeal to Joint Efforts".

Greetings to the Forum

The greetings addressed to the forum were received from the Rev. Dr. Emilio Castro, General Secretary of the World Council of Churches; Dr. Gerald Götting, Chairman of the Christian Democratic Union (GDR), the Rev. Dr. Billy Graham.

Dr. E. Castro in his greeting says, among other things:

"At this time the Churches who are in the fellowship of the World Council of Churches look with great anticipation to the positive role the Russian Orthodox Church and other Churches in Russia are playing in the whole area of nuclear disarmament. It is with joy and hope that the World Council of Churches welcomes the holding of the forum on nuclear disarmament, and prays that its deliberations and actions will help to realize what the WCC has asked of the two superpowers: to declare a moratorium on nuclear tests as a provisional measure that would enable negotiations towards a comprehensive test ban treaty; to negotiate agreements on substantial reduction of strategic weapons and elimination of medium-range missiles with a definite timetable; to take all necessary steps to prevent the development of space weapons and to strengthen the terms of the Anti-Ballistic Missiles Treaty.

"The WCC notes with great approval the willingness of the government of the USSR to follow such a policy."

"Nuclear armaments control, prevention of nuclear war is the aim of your meeting," Dr. Gerald Götting stresses in his greeting. "This aim is actively supported and welcomed by Christian Democrats in the GDR.

"The nations of the socialist community are guided by the conviction that everything, which has been achieved during the years of detente, should be preserved and developed. Reason and realism, discretion and stability must again have the upper hand in inter-state relations. There is no reasonable alternative for the policy of peaceful co-existence of states with different social systems. That is why we, Christian Democrats, support any initiative which may help to normalize relations between East and West, and to lead the world to detente."

An American preacher, the Rev. Dr.

Billy Graham, notes in his greeting: "The Soviet Union is, in fact, an excellent example of the important part religious people can play in great issues, even in a society which has a non-religious outlook. I recall that during the Great Patriotic War the Russian Orthodox Church and the All-Union Council of the Evangelical Christians-Baptists of the USSR were a major force for patriotism and national unity, calling upon all citizens to stand up against Nazi aggression. And the struggle for survival is in some ways just as intense today, as we face the dangers of a nuclear catastrophe that could destroy all civilization. By including religious and non-religious circles in this forum, you are underlining the fact that all elements of society must cooperate if we are to arrive at solutions to the complex problems we face today.

"I take heart in the fact that both President Reagan and General Secretary Gorbachev have affirmed their common commitment to significant arms reductions. The two great super-powers bear responsibility for the fate of the world, and the religious groups, along with other civic and political circles within those nations therefore bear a special responsibility and capacity to make their opinion felt by their respective governments.

"Our responsibility does not come simply from a desire for survival and self-preservation. It comes from our deep conviction that life has been given to us by God, and is therefore sacred. Let us therefore urge our fellow believers to work and pray for peace. Let us also recommit ourselves to the preaching of the Gospel of Jesus Christ, for we know that the ultimate problem facing humanity is the problem of human heart. But only Christ can change the human heart, as individuals turn to Him in repentance and faith. The most important thing we can do as believers, therefore, is to bear witness to the truth of the Gospel, by word and deed. May we be faithful in doing God's will, and in serving our Lord Jesus Christ, the Prince of Peace. He alone can bring lasting peace—peace between God and man, peace in our hearts, and peace between men and nations."

Opening Speech

Delivered by Metropolitan YUVENALIY of Krutitsy and Kolomna

It seems to me that now is the best moment to elaborate our thoughts and motives, stated briefly in the telegraphic invitations, by which we were guided in organizing this forum.

We may state without exaggeration that the world is on the verge of human history. The threat of a nuclear holocaust obliges religious leaders to direct their creative activity immediately to the sphere of peacemaking, by interpreting in a new way, from the point of view of morality and theology, the reality of our age. It is essential to awaken in each man a sense of responsibility for the fate of everything living on Earth.

The establishment of peace is becoming the common task of mankind. Intense work is being carried on by state administrations. Various public organizations, including the religious, are intensifying their search for ways to avert nuclear catastrophe, and taking action to support in various ways peace initiatives.

However, the situation is paradoxical: despite the growth of peacemaking activities, the danger of humanity falling into the abyss of nuclear catastrophe is increasing. It is becoming ever more difficult to point out the way out of the speedily worsening tension in international relations.

The year 1986, by the will of the UN member states, was proclaimed the International Year of Peace, which imposes a high responsibility. This decision, made by the members of the international community, reflected the common alarm of all nations for their destiny on Earth.

Even before the Year of Peace, in November 1985, in Geneva, the leaders of the USSR and the USA recorded jointly in the adopted document that a nuclear war should never be unleashed because in it there cannot be any victors. It was a hope-inspiring occasion. The world expected concrete plans and practical steps to be taken to curb the nuclear arms race.

It would have been natural to take them in the International Year of Peace.

On January 15, 1986, the Soviet Union proposed the programme of a non-nuclear world. It advanced realistic initiatives for eliminating nuclear, chemical, and other types of weapons of mass annihilation, by the end of this century.

The Russian Orthodox Church in her Message on War and Peace in a Nuclear Age, adopted exactly a year ago, characterized the regular



peace effort of the Soviet Government thus: "This programme is well-grounded scientifically, imbued with a high moral sense and intended to create a new moral climate in international relations, a new political thinking whereby state executives will be acutely aware of their responsibility for the destiny of the world, to establish and deepen trust in relations between states and nations, to overcome the stereotypes of enmity and confrontation between states with differing social systems" (2, 37). For Christians, the said programme coincides in time with the forthcoming great jubilee—the bimillennium of the Nativity of Christ, which we are striving to mark with good deeds and the embodiment of bright ideas of peace. Regrettably, it did not meet with the support of those nuclear states which, in my opinion, should have been the first to do so. A lawful question arises: Why have they not so far proposed to the world alternatives to the Soviet initiatives?

In Reykjavik, the Soviet programme was backed by proposals directed at decidedly advancing the curbing of the nuclear arms race. Although the hope that Reykjavik would bring practical results was unjustified, the value of the meeting of the leaders of the two states consists in the fact that humanity saw the possibility of a real way out of the nuclear impasse.

Throughout 1986 there was silence in the Soviet testing grounds. Expecting reciprocal steps, the Soviet Union extended five times the unilateral moratorium on nuclear tests, first declared on August 6, 1985. What prevented the United States of America to reciprocate? Ten days ago, there was a nuclear test in the USA, the 25th since the Soviet moratorium had

been introduced. This test roused a storm of indignation in the whole world and crushed humanity's hopes of the start of nuclear disarmament in the current period.

The past year was also marked by the Delhi Declaration in which the important elements of the new political thinking and inter-state relations in a nuclear age are formulated. "The world we have inherited," it says, "belongs to present and future generations, and this demands that priority be given to universally accepted human values." What is meant here are values common to all people, regardless of their religious, national, ideological, class or state affiliation.

All the same, the Year of Peace did not bring a single really peaceful day. As formerly blood flowed, violence prevailed, and the rights of individual men and whole nations were flouted, and aggressive and terroristic acts performed. Various peace initiatives, which found positive response on the part of the majority of UN member states, were, as a rule, opposed by one and the same small group of countries. The burden of military expenditure has become even heavier, and the arms race has neared a new stage, threatening to spread to outer space. If the nuclear weapons enter space, for example through the implementation of the SDI programme, the arms race will assume a nature so sinister that its fatal consequences, in my opinion, will be inevitable.

Thus the time we are living in may be characterized as a period of sharp crisis, calling for immediate action. Proceeding from a situation which gives rise to such apprehensions, what should we religious workers do? What lesson can we derive from the past year? Should we, as formerly, put group, national, ideological or other interests, above those of all humanity, or should we direct our efforts to implementing ideals of global ethics in this nuclear age when everything alive is being threatened?

The Year of Peace, its hopes and disappointments, showed clearly that for humanity to stay alive and enter its third millennium without nuclear weapons, into an age of peace, it is necessary to act, moreover, act all together, not only politicians, but ordinary people too, representatives of social organizations, believers and non-believers, religious leaders and physicians, scientists and professionals, lawyers and workers, housewives and pensioners.

Each of us could list the important conferences, meetings, assemblies, peace marches, and so on, in which his religious organization had taken part recently. In every corner of the world, in different languages, and by various rites, prayers for peace were said. The Russian

Orthodox Church participated in numerous inter-Christian, inter-religious and generally humanistic activities to avert nuclear catastrophe. Much could be said too of other Churches and religious associations in the Soviet Union, which held, with unabated energy, international religious conferences and sacrificially devoted their efforts to the cause of peace, by participating in various activities for peace. When, at one of the meetings of Soviet scientists held last year, the idea was voiced of consolidating the numerous peace forces on a world scale, it was natural for religious circles in our country to uphold it. Widely known is the international activity of physicians, scientists, and representatives of different professions, who are speaking out to avert nuclear catastrophe. Religious circles have also gained rich experience in such activities in the last decades.

In our country, back in 1952, the first peace conference was held of all Churches and religious associations in the USSR at the Trinity-St. Sergiy Lavra. I, personally, directed the preparations for and conducting of the World Conference: "Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations", which took place in 1977. It was then that I gained the favourable experience which convinced me that among adherents of different religions there are no barriers to cooperation in the cause of serving divided humanity and for joint action with all men of goodwill to secure peace on Earth. The following ten years have convinced me further of this.

Speaking of efforts for the cause of peace, it should be honestly noted that, unfortunately, very often the forums, conferences, and congresses, which adopt politically strong resolutions, remain unheeded. Many governments are continuing the line of policy condemned by millions of people. What is the matter? Apparently, there is not enough active translation into life of the results of these meetings. Often there is an absence of proper coordination of peace forces, lacking full unity of action so necessary today. It is evident that not one nation wants war. Whereas, not long ago, it was considered that one's own security could be guaranteed by accumulating strength and producing new types of weapons, lately the conviction is growing more and more that it can be guaranteed only in conditions of security of all the others. The time has come when in the foreground of international policy humanity's common issues must be placed. An example of this approach is the unilateral moratorium on nuclear tests in the Soviet Union, which, undoubtedly, could be detrimental to the defence potential of the country, but it opened

up perspectives for the general banning of nuclear arms tests.

The question now is: what should be done today to make statesmen and all sections of the public conscious of their responsibility in this nuclear age? The answers may be different. The present forum contemplates the discussion of different viewpoints on this issue.

We the initiators of the forum, do not have ready-made schemes and recipes which could be offered to you to implement the age-old dream of mankind—to establish lasting peace on Earth. We must find ways here in joint discussion and consider how to achieve this goal.

I am sure these concerns are close to all of you and that is why you accepted our invitation to attend the forum. Warmly and cordially I thank you for undertaking the work which is part of your devoted service to the cause of peace.

Before we commence our work, permit me to speak of the nature and structure of our forum. Up till now we have not come up against the form of work offered by its initiators. Initiatives and ideas capable of curbing madness and pointing out the way to the triumph of reason are expected of you envoys of millions upon millions of people within these two or three days, a very limited time indeed. You will agree, I believe, that this forum is not an exclusive concern of only some of us or certain individual groups. Responsibility rests with all and each of us, and all together we must begin to act immediately. In the language of the ancient Bible preacher, the time has come to *plant... to heal... to get... to speak... and a time of peace* (Eccles. 3. 2-8).

The religious representatives in the initiative group of the forum—Sheikh-ul-Islam Pashazade, Chairman of the Muslim Religious Board for Transcaucasia, and your humble servant, in close contact with Churches and religious associations in the Soviet Union have prepared carefully the work of our religious section. We thought of excluding from it all formality and avoid cliches which hinder businesslike and sincere dialogue. The traditional formality of electing an honorary presidium is dispensed with. Excluded are the protocol greetings. I would only like to propose electing directors of discussions who can see to it that you are ensured conditions for a lively, frank and fruitful dialogue.

Perhaps everybody finds it unusual that the forum work began immediately by professions and not at a general plenary meeting. However, it gives us a chance to start discussing at once the possible religious contribution to the cause of peace at the given stage of human

history and to uniting our efforts in this sacred cause with many groups and personalities of different professions.

It seems to me that for us it is not so much important to expound to each other what has already been done, as to advance proposals of how to make our peacemaking more effective, so that it may become a real and tangible force against evil, violence and nuclear threat.

Above all we must avoid at the forum the danger of placidity with which we happily adopt fine resolutions and documents and return with clear consciences to our everyday labour forgetting the decisions made and preparing for new conferences. The most valuable results would be unceasing witness after the forum to the whole world of our concern, the obligation to remain constantly together, and furthermore, determination to find ways of uniting round ourselves more religious forces stretching hands to each other, and all men of goodwill, for cooperation and joint action.

At our first plenary session, after the organizational questions have been dealt with, it is proposed that a report be made by one person from each religion represented here. After luncheon we could begin discussing the principal themes of the forum divided in three groups and start the dialogue with each other.

In your folios there is a list of questions which might stimulate brotherly exchange of opinions during our work. It is desirable that at group meetings there be no long speeches, but rather a lively and sincere exchange of opinions. The results of our work will be summed up by the chairmen of the groups tomorrow, at the end of the day.

We could draw up a document stating our programme of action which will lead the world to a non-nuclear age. I beg you to consider its content during your work in groups. We could set up an editorial commission to formulate the gathered ideas; it could present to us the results of the work in the form of a document tomorrow, at the evening plenary session.

I believe this document, which will be emotional in form, appealing to the religious conscience and to all men, should be really short and to the point, confirming values common to mankind. In this way, we could attract the attention of all the people on the planet more easily. We must consider how this appeal, making use of various forms of propagation, can bring pressure to bear on government circles and draw nearer the time of blessed peace.

We are meeting today under the emblem representing the globe as it is seen from space. Viewed like that it reveals no political, ideological, religious, and other human barriers and



ST. NICHOLAS THE ARCHBISHOP OF MYRA IN LYCIA, THE MIRACLE WORKER

Early 14th-century icon

St. Nicholas was born in Patara in Lycia (on the coast of Asia Minor). From childhood he excelled in the studies of Holy Scriptures, and his uncle, Bishop Nicholas of Patara, ordained him first reader, then presbyter, and made him his assistant. When elected to the See of Myra in Lycia, St. Nicholas showed himself as a fireless preacher and zealously defended the purity of Orthodoxy from heresies, treating his flock with invariable love and coming to the assistance of those in need or in distress. In 325 he attended the First Ecumenical Council which adopted the Nicene Creed. Upon his demise (circa 345) St. Nicholas remained a great intercessor before God for all the afflicted, a swift succourer of people in peril and distress. He is venerated both by Christians, and non-Christians. His feast days are December 6/19 and May 9/22.

THE INTERNATIONAL FORUM "FOR A NUCLEAR-WEAPONS-FREE WORLD,

Plenary session of the religious section

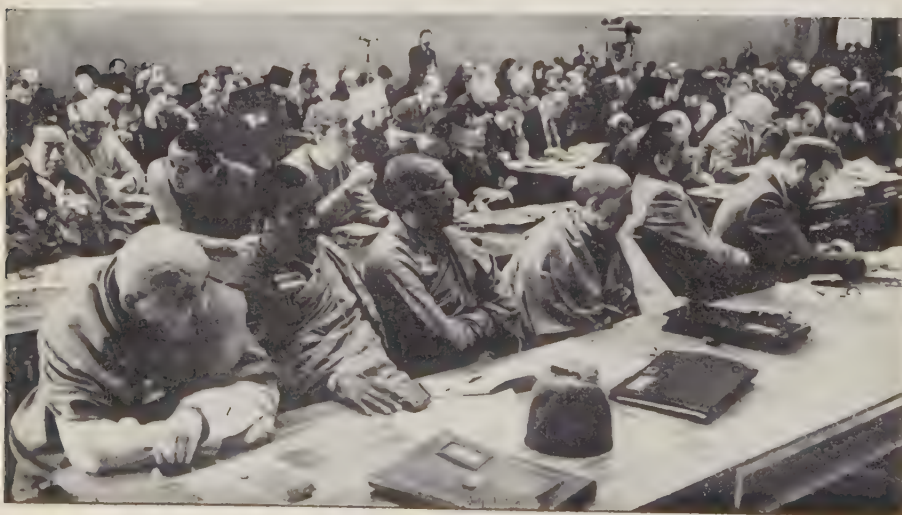


From left to right:
the Rev. Dr. R. Andriamanjato, Catholicos-Patriarch of All Georgia, Iliya II, Metropolitan Filaret of Minsk, Metropolitan Aleksiy of Leningrad, Patriarch Maksim of Bulgaria, Metropolitan Filaret of Kiev, Supreme Patriarch and Catholicos of All Armenians, Vasken I, Metropolitan Sergiy of Odessa, Supreme Mufty of Syria, Sheikh A. Keftaro

From left to right:
Archimandrite Gavriil, dean of the Bulgarian Church metochion in Moscow; Metropolitan Pankratiy of Stara Zagora; Metropolitan Irinei of Vienna and Austria; Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe.



Buddhists participants in the forum. First from left: Bandido Khambo Lama J. J. Erdyneyev, head of Buddhists in the USSR



From right to left:
Sheikh A. Zabara, the
Supreme Mufti of the
Yemen Arab Republic;
Mufti Sh. Babakhanov,
Head of the Muslim
Religious Board for
Central Asia and Ka-
zakhstan; Sheikh
G. Abdullaev, Deputy
Head of the Board



From right to left: Mufti
M. Gekkiev, Head of the
Muslim Religious Board
for the Central Caucasus;
Sheikh Abdul Hamid al-
Saleh, President of the
Palestine National Coun-
cil; Sheikh A. Keftaro,
the Supreme Mufti
of Syria

From right to left:
Archbishop Grigorios and
Archbishop Makarios
(Ethiopian Church)



THE INTERNATIONAL FORUM
 "FOR A NUCLEAR-WEAPONS-FREE WORLD, FOR THE SURVIVAL OF HUMANITY"

Moscow, February 14-16, 1987



The Presidium of the plenary session of the religious section—Metropolitan Yuvenaliy of Krutitsy and Kolomna, Sheikh-ul-Islam Allakhshukyur Pasha-zade (right), the Ven. Thich Minh Chau, General Secretary of the Vietnam Buddhist Sangha



Plenary session of the religious section



Metropolitan Filaret of Kiev celebrating Divine Liturgy in the Trinity Cathedral of the St. Daniel Monastery



Archbishop Walter Makhulu of the Church of England, Botswana, addressing the congregation at the end of the Liturgy on behalf of the foreign participants in the forum



Before the opening of the general plenary session in the Grand Kremlin Palace



At the reception given by His Holiness Patriarch Pimen. On the left: Metropolitan Sergiy of Odessa and Kherson; on the extreme right: Archimandrite Ilarion of the Penteli Monastery, Greece

Forum participants (from left to right) the Supreme Lama of Ladakh, Kushok Bakula, President of the ABCP Indian National Centre, and its General Secretary Mr. Daljit S. Adel, being interviewed by newsmen



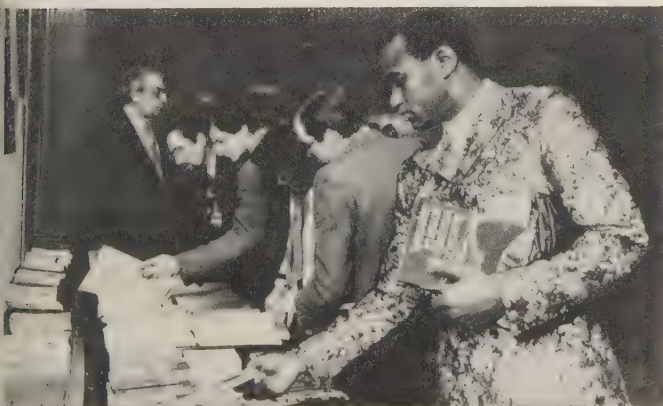
During an intermission. From left to right: Canon Oliver MacTernan of the "Pax Christi International", Archbishop W. Makhulu of the Anglican Church in Botswana and Archpriest Viktor Petlyuchenko



Metropolitan Filaret of Minsk and Byelorussia and the CPC President, Bishop Dr. Karoly Toth



From left to right:
Archbishop Gennadiy
of Novozybkov, Mos-
cow and All Russia,
Archdeacon Aleksandr,
Metropolitan Grego-
rios of Aleppo, Arch-
priest Boris Udovenko



Mr. Bena-Silu of the
Kimbanguist Church,
Zaire, inspecting a book
exhibition

The delegation of theological schools of the Russian Orthodox Church in front of the Church of the Three Holy Hierarchs at St. Vladimir's Orthodox Seminary in America. Head of the delegation, Archpriest Prof. Vladimir Sorokin, addressing the faculty and students of the McCormick Theological Seminary, Evanston, Illinois



boundaries. We see it as a single home of the whole family of nations—a beautiful, small and fragile home, which is threatened, at every hour and minute, with a holocaust in which all its inhabitants will be destroyed. Deep anxiety for its fate demands from us, firmly trusting in God's help, to pray fervently for peace and, while calling all our believers to this prayer, immediately, before it is too late, to do everything in our power to deliver humanity from the constant fear of destruction in a nuclear war and of the annihilation of life itself on Earth. The thoughts, which the emblem rouses, make us religious men kindred and draw us closer together with all of mankind. This emblem could be present at our future forums, meetings and gatherings in the course of the struggle for a nuclear-weapons-free world, for the survival of humanity.

During these hours, men of different professions, calling and service—experts in politics, physicians, businessmen, scientists, scholars and artists—have started their dialogue in their sections, within the framework of the forum, just as we are doing. In two days, when we arrive at a decision, formulate our thoughts and ideas,

we shall gather together with the other participants in the forum in order to coordinate the results of our work and begin here in Moscow our joint action, regardless of differences in professions, political convictions and religious beliefs. On that day, February 16, as we have informed you, there will be a meeting in the Kremlin with Mikhail Sergeyevich Gorbachev whose name is connected with new large-scale peace initiatives and proposals, including the unilateral action capable of limiting the arms race and opening a new epoch of peace for all mankind. I believe it will be a timely meeting, because in our age people need not only dialogue with each other, but dialogue with leaders of states, especially of nuclear powers, on whom the fate of the world depends.

I firmly believe that our present forum, taking account of the former experience of all of us and the bitter disappointments of the recent period, will be able, with God's help, to point out the shortest path to effective joint action to achieve a non-nuclear peace and the survival of humanity.

With these thoughts I invite you to open our session.

Address by His Excellency Sayd Sharafuddin Pirzada, General Secretary of the Organization of the Islamic Conference (Muslim, Saudi Arabia)

The timing of the holding of this forum is particularly appropriate and I trust that the deliberations will lead to the adoption of practical and effective recommendations which will have a salutary impact on an international climate marked by divisions and suspicions.

The 20th century with its rapid technological advances has brought man to a stage where he possesses the ability and the means to destroy the world or, alternatively, to create a future where scientific advances will be used to promote universal peace, prosperity and progress. It is the bounden duty of all to work towards the achievement of the latter objective. This century has already witnessed two world wars. A third such outbreak might well be the last war to be fought on Earth.

That the world has so far been spared the massive use of nuclear weapons is due primarily to the fragile balance or deterrence that exists between the nuclear weapon states. However, the doctrine of mutual and assured destruction cannot be a guarantee for the indefinite continuation of the tenuous and uneasy peace that has prevailed between the superpo-



wers or among the members of the nuclear club. The concept of a limited nuclear exchange adds a new element of uncertainty into the situation since it is impossible to predict that such an exchange, once begun, would remain limited.

It is universally acknowledged that the elimination of nuclear weapons is a desirable goal. However, this goal may well become beyond reach if serious and immediate measures are not taken to reverse the trends that have been evident in recent years. The objective

Addresses by representatives of six religions are abridged.

of a non-nuclear world has remained unattainable because of the deep mutual suspicions that exist among nuclear powers and in particular between the two superpowers.

The suspicions, apprehensions and fears that provide the fuel for the continuation of the arms race can only be overcome through agreed international measures of confidence-building including inspection and proper verification. The advances in science and technology have certainly made verification an achievable goal. But perhaps more important than the technical aspects of verification is the political will required to undertake bold and innovative decisions to dismantle and destroy nuclear weapons and free the world from the threat of a nuclear holocaust.

The United Nations has tried for many years to develop a credible and comprehensive programme of nuclear disarmament which would be acceptable and implementable. However, there has not been any decrease in nuclear arsenals or even an agreement to that effect.

It is apparent that the primary responsibility for disarmament in the nuclear field rests with those countries which have acquired nuclear arsenals. Unless they can demonstrate their determination to eliminate nuclear weapons, they cannot with any conviction preach to the rest of the world the necessity to resist the temptation of acquiring nuclear weapons.

The theory of nuclear deterrence is fragile. It is possible for nuclear weapon states to achieve a technological breakthrough either through defensive shields making them immune from nuclear attacks or through acquisition of such preponderance in offensive weapons which would enable them to coerce others into submission, or to launch a first strike. The result in both cases would be disastrous.

We note with appreciation the recent proposals by the Soviet Union to eliminate all nuclear arsenals by the year 2000. As an earnest of its sincerity the Soviet Union has placed a unilateral moratorium on nuclear tests. Unfortunately, this gesture has not been reciprocated by other nuclear powers which have so far resisted the adoption of a nuclear test ban treaty.

The non-nuclear world can only play a peripheral role in the field of nuclear disarmament by pledging itself not to acquire or manufacture nuclear weapons and by trying to protect itself against the threat of use of nuclear weapons through obtaining security assurances from the nuclear-weapon states and through the establishment of nuclear-weapons-free zones which, they hope, will be respected by the nuclear powers. Apart from this, the non-nuclear-weapon states have also concerted efforts to ensure that outer space does not become a

new arena for the super-powers for the emplacement of nuclear weapons. The non-nuclear-weapon states can only exert moral pressure on those who possess nuclear weapons, and the primary responsibility for denuclearization rests squarely on the shoulders of those who have such weapons.

While seeking to promote the objective of a world free from the nuclear threat, the international community must also simultaneously undertake determined efforts to find peaceful solutions to bilateral and regional conflicts, which, at times, are but a manifestation of the global rivalry of the super-powers, on the basis of principles of justice, international law and the Charter of the United Nations.

The major powers also have an obligation to espouse causes which are based on justice. Blatant injustice and the denial of the inalienable rights of people to self-determination, independence and statehood, must be opposed and eradicated wherever they exist. The causes of the people, among others, of Palestine, South Africa and Namibia come easily to mind in this regard. Likewise foreign forces must withdraw from territories and countries to enable people to determine their destiny by themselves.

The economic development and progress of the vast majority of the peoples of the world, who are living in conditions of abject poverty, ignorance, hunger and disease should be in the forefront of the agenda for concerted international action. Unfortunately, however, while expenditures on armaments have been increasing exponentially, the establishment of a just and equitable international economic system has been relegated to the background. The international economic scene today is marked by reduced aid flows, huge debt burdens, rising walls of protectionism and increasingly adverse terms of trade for the poorer developing countries.

The Organization of the Islamic Conference, an inter-governmental body based on the eternal principles of peace, tolerance, equality and justice enunciated by the Islamic faith, and representing one billion people, firmly believes in the goal of nuclear disarmament. We have supported and will continue to support all efforts aimed at achieving that noble goal. We also believe in the objective of general and complete disarmament which would release immense financial and human resources for the uplift and progress of the downtrodden billions of this world. We hold that it is essential for the nuclear weapon states to agree on concrete measures to eliminate their nuclear arsenals to make the world a safe place for our future generations.

We face a stark choice. Either the nuclear weapons are destroyed or they will destroy humanity. We therefore call upon the nuclear weapon states to divert the vast expenditure being undertaken by them to develop more sophisticated weapons of mass destruction and bend their energies to the more creative pursuit of a world free from conflict, injustice, intolerance, discrimination, ignorance, hunger and disease.

We appeal to them to nurture a climate of mutual trust which would enable them to over-

come their suspicions and apprehensions and to remove the threat of mass destruction which hangs over humanity. The survival of humanity depends on cooperation rather than confrontation.

I pray that the winds of trust and goodwill may disperse the clouds of fear. It seems that the agreement almost reached at the Reykjavik summit to eliminate nuclear weapons will not be allowed to slip beyond reach and that humanity will be given the chance to attain the full potential that God has ordained for it.

**Address by Rabbi Arthur Schneier,
President of the Appeal of Conscience Foundation
(Judaist, USA)**

Religious leaders of major faiths in many countries work actively in the interest of peace, mutual understanding and international cooperation. Our conscience dictates a commitment to the preservation of the human family—unity within diversity.

Those of us who are from the religious sphere are cognizant of our limitations. We know what we can and cannot do. We cannot make decisions for our governments, but we can seek to influence them. We cannot speak for the men and women who worship in our churches, temples, mosques and synagogues, but we can speak to them. And while we seek through prayer to reach on high to the Almighty, we know that we live down here, on this Earth, in this world.

Just as we speak to our congregants, so also do we listen to them. We hear cries of anguish as we do their shouts of joy. What do they tell us, these families within the great human family? They speak to us of their fears no less than of their hopes.

There is the fear of nuclear accident. Here Americans no less than Soviet citizens are worried—increasingly so. The names of Three Mile Island and Chernobyl strike terror into our hearts, one for the horror that might have happened, the other for the horror that did. And, finally, there is the fear of nuclear holocaust that could destroy life as we know it on the planet Earth.

What is to be done about this nightmarish situation? We must speak of an intellectual and spiritual transformation as the midwife of disarmament. If we wish to approach the 21st century, force must be replaced by dialogue. We must reemphasize our mutual interdependence.

In the face of man's inability to find in technology the answers he seeks, there has been a dramatic reaffirmation of religious faith in all parts of the world. Religious leaders therefore bear a special responsibility to harness spiritual



resources in the quest for peace. In the words of the Prophet Ezekiel: *But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand* (Ezek. 33. 6).

Dare we, watchmen of faith, close our eyes to the sword of destruction hovering over mankind?

We all realize that in our time we face the potential for self-induced cataclysm of unparalleled proportions. To avert the calamity let us remember that the day is short and that the task is great. Time is running out for human existence. We dare not delay.

The elevation of humanity through its own travail to a level of just co-existence and peace is an imperative that requires persistence and urgency. Human history can be aborted precisely at a time when instant communication has potentially improved mutual understanding between peoples.

We must learn to trust one another. That is no easy task, and I am not so naive as to suggest that any of the states whose citizens are with us today, including my own country,

should lay down its arms in a unilateral manner out of "trust" that others would do the same. But trust can be earned by acts of faith and of decency, by behaving in such a way as to demonstrate—in the word of the United States Declaration of Independence—"a decent respect to the opinion of mankind".

Here, I believe, we who are men of religion have a special role to play. We are not policy-makers, but we can be trust-builders. We can call on our leaders to live up to their international obligations, and also to the obligations they owe their own citizens.

Here is just one example. When Soviet authorities revealed the full scope of the damage wrought by the nuclear accident in Chernobyl, that helped create confidence. And when America responded by sending some of its leading scientists and physicians to join in the Soviet effort to limit the damage and heal the sick and the injured, that too created trust.

Americans watch with great interest and satisfaction the new process of openness—what is known as *glasnost*—that we are witnessing in the Soviet Union today.

The return to Moscow of Dr. and Mrs. Sakharov, yes, his very presence at this forum today is a measure of trust and confidence. The release of dissidents and the reevaluation process on refusniks, signifying a new approach in the field of human rights is a measure of trust and confidence—to be harnessed as we seek to halt the armaments race.

In the realm of arts and literature, all of us take heart that works, long absent from library bookshelves and bookstores, are now becoming available, some for the first time. In the cinema,

in music, art and theatre, there are signs of a new tolerance. This builds confidence.

In the Soviet press we see problems long ignored now openly discussed, and we read of vigorous debate about foreign and domestic policies. Another cause for trust and confidence.

What is so striking, it seems to me, is the great window of opportunity that is presented to the world today. In my country, President Reagan is nearing the end of his second and last term as president. I fervently believe this president wishes to bestow upon future generations of America a legacy of peace and improved relationships with the Soviet Union. And, judging from his recent words and actions, I believe, General Secretary Gorbachev also wishes to end or significantly reduce the arms race and the huge burden of armaments his country bears, so that the energies of the Soviet people may be devoted to the health and welfare of all of the people, the same wish that I believe my president has for his countrymen.

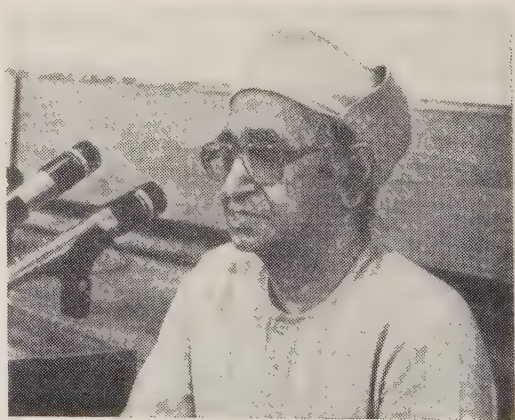
If I were speaking to Ronald Reagan and Mikhail Gorbachev today, I would say to them: "Join hands, one with the other, in another summit meeting, to continue the discussions that seemed until the very end to be going so well in Reykjavik. Schedule another meeting soon. Let it be in Washington, and schedule still another one, after that, for Moscow." Can it happen? Will it happen? Are the leaders of the United States of America and the Soviet Union on the same track? I strongly believe so.

Let us hope, let us pray, let us join hands together, and let us build the house of peace—peace with friendship, peace with justice, for ourselves and for our children and our children's children.

Address by the General Secretary of Ramakrishna Mission the Ven. Swami Hiranmayananda (Hinduist, India)

I was asked to speak on behalf of Hinduism. Hinduism, apparently the oldest religion in the world, has always been a creative religion proclaiming tolerance. Our great religious thinker, Ramakrishna, born in 1836, used to say that every religion is a true religion. And you can be assured that the religions in which you believe and follow the truth lead you to the common goal pursued by all religions. The most important thing is for people to sincerely believe in what they believe, and only then they will find their God. If we act in this direction, we can prevent a great deal of aggression, and humanity will start living in the spirit of peace, in the spirit of cooperation among all nations.

Our organization—the Ramakrishna Mission—is engaged precisely in this activity in India,



South America, North America, France, Australia, Japan, Singapore, Mauritius, in all parts of

the world. We should consider how to eliminate every enmity. If we succeed in changing our thinking in this direction, we will achieve a great deal and the world will be in a state of peace.

If America goes on with military production, will the Soviet Union give it up? If Pakistan is making armaments, is it possible that India will undertake nothing of the kind? We are people of religion and we must undertake to help the whole of humanity. Let us take the stand for the achievement of political goals. Let us unite. Let us speak to America. Man has an advantage in that he is a bastion of religion. But the greatest of all the privileges man has is his advantage to do good to all people in cons-

tructing a society where there is no enmity or rivalry. The spirit of each man is a major weapon and is given to him to struggle against evil. This is the religious truth.

When reflecting on what we can do, we must say that we ought to practise a religion in its true spirit, we must practise it in order to have trust in what we are doing. Thus we would be able to overcome hunger at the expense of the hostile militarism. This is an urgent challenge confronting us.

The United States soon will have to realize the futility and all the absurdness of the arms race. Thus, our teaching on peace should be spread throughout the world, and this is the task for us as its followers.

Address by the President of the World Conference on Religion and Peace the Rev. Toshio Miyake (Shintoist, Japan)

I know well that the nation of the USSR is a peace-loving nation, that peace is the national policy of the USSR and also that the word "peace" is the word of a daily greeting.

I have received the "Appeal of the Heads and Representatives of Churches and Religious Associations in the USSR to the Religious Workers of the World" adopted at the meeting on November 18, 1986, which was convened by His Holiness Patriarch Pimen of Moscow and All Russia.

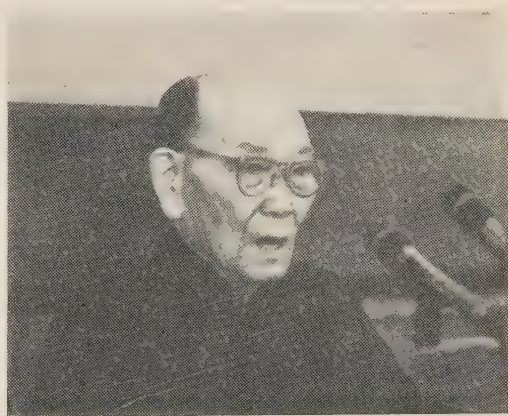
I highly appreciate your hard endeavours for promoting peace in the world. In particular, I pay my deepest respect to religious circles in the USSR for their significant work to protect the whole human race from the threat of nuclear weapons, to carry forward disarmament, and to improve the present crucial international relations.

We, Peace Lovers seeking for the way towards peace in the world, are grateful to you in the USSR for your utmost efforts to promote peace in the world, and I hope your efforts will last long.

When I visited Moscow to participate in the peace conference of religious workers sponsored by the Moscow Patriarchate, I had the pleasant opportunity of talking with His Holiness Pimen, Patriarch of Moscow and All Russia, as well as Metropolitan Yuvenaliy, receiving the honour of invitation. I know very well how greatly religious leaders and religious-minded people in your country have been striving for the achievement of world peace by doing their utmost.

Now is the time when we, religionists, must contribute to world peace, sacrificing ourselves—a sacrifice which people once made for war, but now we should turn it to achieve peace.

Men of religions in the world including



Buddhists, Christians, Muslims, Hinduists, and Shintoists and so forth, though once they confronted each other, are making now combined efforts for achievement of world peace, towards unification, regardless of race, nationality, boundaries and ideology, or religious affiliation.

I have been to China and Mongolia recently and found remarkable progress of religions in these socialist countries. So, I would mention that all religions in the world, whether in capitalist or socialist countries, have a common mission to make the world peaceful.

However, contrary to our wish, the fact is that, sadly, war continues and a firm establishment of peace is not easy, despite the long-cherished desire of all human beings, because of the deep-rooted self-centered desire of individuals as well as the national ego resulting from national interests of some nations.

We wish to maintain peace to hand it over to our descendants in order to enter in safety the 21st century, which will arrive in a little more than ten years. War caused in the years to

come means absolutely for all of us destruction of all humanity in which we share the same fate.

When I pray for peace I feel I am powerless as a religionist for making or keeping peace as our own mission. Because of this, I think I have to pray to God anew, making an apology for my insufficiency. I cannot help praying to God that I may realize deeply how important life is and that human dignity is a priority, that it is important to defend human life from all destruction on the basic belief that we are sharing a common fate, "humanity is one".

I am inclined to think that it is the right time to proclaim the coming of a new age for us, an age laying stress on philosophy and religion, in which the idea of survival or existence of human beings is possible only when they could help one another towards co-prosperity, not only in the field of politics and economy but

also in other fields, such as culture, education, arts and science and technology. But in order to realize such a style or form of life, religious spirit of people should be a necessary factor in the core of people's living.

I would say that all human beings need the idea of co-existence—"I exist because of you and vice versa."

I would insist on co-existence in the state of mutual understanding towards co-prosperity.

I am convinced that the courageous practice of such an idea is vitally necessary for peace. And I believe that God's desire and Buddha's great vow would be attributed to the same way as I mentioned above.

I hope that you would kindly realize what I humbly mentioned here wishing your earnest cooperation for world peace and for the sake of people in the world.

**Address by the President of the Sri Lanka Buddhist Congress,
Vice-President of the Asian Buddhist Conference for Peace,
the Ven. Dr. Mapalagama Wipulasara Thero
(Buddhist, Sri Lanka)**

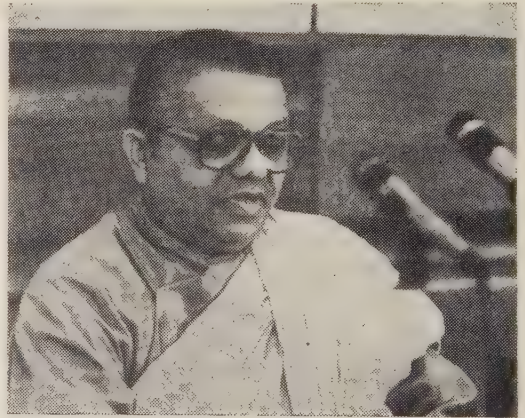
I think there is no other period in the entire history of humanity as today. Therefore, it is most opportune that you have convened a forum in Moscow.

The leader of the USSR has moved a concrete plan of bringing peace by the end of this century. It is the only clear way of achieving peace if both sides really want peace honestly and sincerely. Religionists all over the world must get down to the task of convincing their followers that the most important task is to bring about peace to humanity. Man must be made to live in peace and security. We may have a hundred things to preach but peace becomes the most important subject.

The present century has witnessed two global wars. The suffering of mankind caused by these two world wars was immense. Yet, these two world wars were fought with conventional weapons. The first atom bomb was unfortunately dropped by the Americans on Hiroshima and Nagasaki in Japan, a Buddhist country, after World War II was officially declared ended.

For a year and a half the Soviet Union has not conducted any nuclear explosions and recently confirmed once again its readiness to further adhere to the moratorium until the latest American nuclear test on February 3, 1987, in Nevada, USA. This nuclear explosion has brought displeasure and shattered hopes of any possible achievement of peace in the near future.

Challenging public opinion of all peace-loving countries, Washington has demonstrated its irresponsible determination to build its relations



with the rest of the world in regard to security not on the basis of generally accepted international standards, but on principles harking back to the stone age.

If World War III is to begin sooner or later, it will be a nuclear war which will bring immediate destruction to the Planet Earth within seconds. There will be neither a victor nor a loser, because all will perish. Our purpose of meeting today is to seek and find out ways and means of freeing the world from this terrible fate and save mankind from complete destruction.

Each man, each group, each country, each nation should strive to achieve peace without waiting for others to come and save them. There is nothing particular Buddhistic in these tenets. Therefore any nation or any person can follow this doctrine.

For the first time in the history of mankind it was said by the Buddha that human life is the most precious thing on the earth. That is why he categorically stated that depriving a man of his life even at the embryo stage is a grave crime one cannot commit. However, when he said this, he did not reject the value of other lives, those of animals and plants. But it was a human being, the most precious thing on the earth.

Not only in the past but even today people fight and kill each other to establish the supremacy of a particular race or community. This is utter foolishness according to Buddhism.

Buddhism does not divide men into high or low groups, castes or communities. Different types, species, groups are found among animals

and plants. But among men all are alike and can mix up biologically, which is not possible in the case of animals or plants. That is how universal brotherhood is emphasized in Buddhism. Universal brotherhood of mankind has been preached even by other founders of world religions.

Respected brothers of all religions, I have come here to make my contribution towards a cause that we, religionists, pledge to serve, to join a collective effort of all religionists in their noble responsibility to find ways and means of solving the most crucial problems of today for all mankind. Collectively we solve it or collectively we perish. Let us therefore understand the problems of peace peacefully to save this planet and save humanity. Long live world peace.

**Address by the President of the World Council of Churches,
Vice-President of the Christian Peace Conference,
Metropolitan Paulos Mar Gregorios (Christian, India)**

General Secretary Gorbachev had proposed on January 15, 1986, a time-table for total elimination of nuclear weapons by A. D. 2000. That was already a great, realistic, and statesman-like vision, not fanciful or far-fetched.

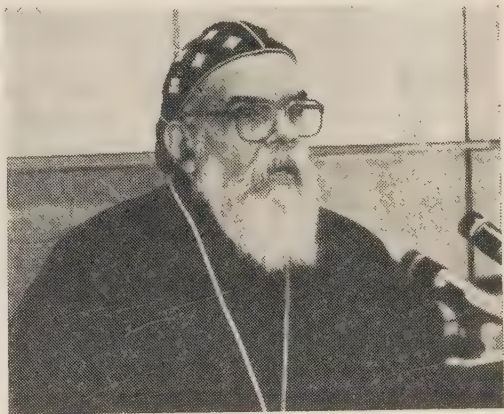
President Reagan proposed that nuclear weapons be reduced to zero by 1990.

They agreed on the principle of total elimination, and on a comparatively short time-span for its implementation. This was the source of the hope in the hearts and minds of peace-loving people all over the world. Peace efforts for a world without nuclear weapons, a world without weapons of mass destruction, must deal with the human factor. In relations to the Human Factor, here are at least three aspects to be considered:

- (a) how to make people trust each other;
- (b) how to overcome the power of vested interests (arms traders, defence contractors, profit-mongers, military researchers, etc.), over media and over human consciousness;

- (c) how to put an end to the structures of oppression, exploitation and domination which lead to conflict of interests and eventually war.

The most important element in creating mutual trust among nations is the removal of the distrust based on falsehood, e. g., the fear of a Soviet invasion of the Western world or vice versa. This distrust will be partially removed when there is more general disarmament. But it is important also to install neutrally and internationally controlled monitoring mechanisms to check on war preparations and manoeuvres of all nations on the earth. This, it seems, is now technically feasible, and, given international political will, financially possible.



But trust should also be based on the creation of an open internationalist attitude among the peoples, starting with very young children, in school or pre-school, and also by deliberate use of all media available, for mass education should be a high priority for all peace-loving forces.

It should be clear to all people who have studied the scene today that the socialist countries are committed to the peace movement and its goals, whereas ruling circles in the market economy countries are vehemently opposed to the peace movement, and spend a lot of money and effort to sabotage, counteract or infiltrate the peace movement. They have a vested interest in opposing disarmament and detente, and in accelerating the arms race and the arms trade. This interest is a three-fold one:

- 1. slowing down the growth in the socialist standard of living, in order to reduce its attraction and to stop its spread; this is done by keeping up the pressure to spend more on arma-

ments and by promoting more curtailment of socialist civil liberties in the interest of national security to make socialism more burdensome to socialist peoples;

2. to provide a steadily expanding market for the products of the market economy nations, by using the tax-payers' money for defense expenditures, and by fomenting small wars (150 since 1945) all over the world which produce growing demand for armaments production and trade; a steadily expanding market seems to be an absolute necessity for the prolongation of the present market economy system;

3. to prevent the emergence of a strong and powerful peace movement within the parliaments and peoples of market economy nations by distributing the benefits of military production in the various electoral constituencies; i. e., to create a situation where a freeze for example on military production would have catastrophic immediate consequences for each electoral constituency—like the collapse of corporations and factories unable to make the transition to civilian production and civilian markets, and the consequent rise in the unemployment rate; like also difficulties for politicians and political parties as well as the media (television, radio and newspapers) who depend on the support of these very same corporations which make easy and assured profit out of the tax-payer's money.

The peace movement must expose the economic structure and the injustice built into it. Nuclear weapons systems are so deeply rooted in the economic structure of market economy nations, that one cannot easily pluck out nuclear weapon systems and military production from the economy by decision of government. To take the military production out, or even to freeze it, will cause not only temporary hardship, but also initiate new revolutionary movements within the market economies working for a socialist revolution.

For us in the peace movements of the Third World, a peace movement that does not at the same time fight for justice is unattractive. We must frankly state our view. We feel uncomfortable in the peace movements of Western Europe and North America, precisely because of a tendency to isolate the issues of peace from justice.

I still believe in the vision that General Secretary Gorbachev showed us in January 1986—entering the 21st century with clean hands, eliminating all nuclear weapons by the end of 1999, little more than 12 years from now.

Our agenda in peace movements today should be a concerted effort of massive public demand for four things as an immediate top priority:

(a) a campaign for the reduction of all nuclear warheads and delivery systems by half, to be

implemented before December 1987—in order to initiate the process of nuclear disarmament;

(b) a simultaneous campaign for a total ban, not only on testing, but also on manufacture, improvement, trade and deployment of all new nuclear weapons and delivery systems;

(c) a campaign for the signing and ratifying of a treaty banning research, development, manufacture, trade, stockpiling and deployment of all non-nuclear weapons of mass destruction—such as all chemical, bacteriological and climatological weapons, and all directed energy weapons, including laser and particle beams;

(d) a substantial, drastic reduction of conventional forces and weapons by all nations, including non-aligned nations, followed by a World Disarmament Conference in which all nations of the world sit down together to work out a comprehensive, time-bound scheme for both general and complete disarmament, and for effective international instruments for enforcing disarmament and peace, within just, democratic, national and international structures.

We need to pay a special tribute to some recent initiatives from the non-aligned movement. The significance of this is not always fully grasped by people, since the six nations who met at summit level are non-nuclear powers. But that is the major new development since the two special sessions of the UN General Assembly on disarmament. Nuclear disarmament is no longer a concern of the nuclear powers alone, for three reasons.

First, because of space which is only a hundred miles away from any non-aligned or other nation. SDI brings space wars often closer to people than their own capital cities. Second, the new calculations and discoveries about nuclear winter make it clear that a war in Europe would affect life in all continents. Third, with more than 50 nations developing nuclear capacity, nuclear disarmament has to bind all nations equally.

India's leadership in this development was recognized by General Secretary Gorbachev in his famous Vladivostok address of August 1986, and on several other occasions. The very large area of agreement in matters of global policy and disarmament, between the socialist countries and the non-aligned countries, constitutes a very major element in the worldwide peace movement.

The visit of General Secretary Gorbachev to New Delhi from November 25 to 28, 1986, was indeed a landmark in the development of Socialist-Nonaligned relations. The Delhi Declaration signed by Prime Minister Rajiv Gandhi and General Secretary Gorbachev on November 27, asked for a world free from nuclear weapons as well as from the violence of war and terrorism. The Delhi Declaration is now being widely studied

in India and abroad, not only by intellectuals, but by ordinary village people, peasants and workers.

War thrives on injustice, oppression and exploitation. Disinformation or lying propaganda is a major instrument of those who promote the arms race and the arms trade.

A world without weapons of mass destruction is what the peoples of the world want; but it is denied to them by certain privileged groups all over the world who stand to benefit by it, and by the media and political structures dependent on them.

The campaign of the people for peace has now a big job. Not to depend on the Geneva or Vienna or other talks alone to get us what we want, but to begin to expose the economic structures of militarism, and to mobilize the people's power against the power groups that promote war.

Economic analysis and exposure to me seems the highest priority, and we must engage the best minds of the world to do this analysis and exposure.

We must mobilize public opinion against developments in chemical and bacteriological warfare as well as in ET development.

We have to focus on science and technology, in order to release it from the captivity of the war-and-profit seekers, and to make it available for the service of the real needs of humanity.

We have also to give support for the new movements within socialism, a socialism in which the human factor is vibrant, vital, free and creative.

From the plateau of Reykjavik, let us advance, hand in hand, all of us in the peace movement, with a 12-year plan to eliminate all weapons of mass destruction from our planet.

Reports on Deliberations of Discussion Groups

Group 1

1. In Discussion Group 1, in an open, frank and lively discussion we heard contributions from 35 participants representing the Islamic, Judaist, Buddhist and Christian religions. They all contributed to a debate in an atmosphere characterised by respectful listening. In such an atmosphere the possibility of an approach to real dialogue was created.

2. Discussions on the main theme were held with special reference to the plenary presentations of Metropolitan Yuvenaliy and Metropolitan Paulos Mar Gregorios and that of Rabbi Arthur Schneier.

With regard to the presentation of Metropolitan Yuvenaliy, the emphasis on the moral and spiritual roots of religions' contribution to the search for a nuclear-free world was appreciated. Metropolitan Paulos Mar Gregorios' reference to human factors in current world events was highlighted as, in this context, was the need to undergird the close and integral connection of peace with global justice.

In response to Rabbi Arthur Schneier's presentation the group underlined the crucial importance of trust and confidence-building in international relationship which could be facilitated by personal contacts. The world religious communities have to build, strengthen and deepen these personal contacts even more than they have done up to the present time. His call on President Reagan and General Secretary Gorbachev to join hands in a new summit meeting to continue the dialogue started in Geneva and Reykjavik was strongly supported by various speakers.

3. In response to the questions put to the group for discussion, it was pointed out that the deep rooted causes and motivation for the nuclear and conventional arms race and the main obstacles to an actual disarmament are mistrust and the enemy image; to overcome these and to build confidence should be the moral duty, of highest priority, for all religions.

4. The close relationship between national and international security was also discussed. The ideas expressed in this context emphasized the need for the creation of institutions for a peaceful solution of international conflicts.

The security of every nation in the nuclear age can only be realized if based on common security. The security of nations cannot only be understood as being a military issue or a question of international diplomacy, rather it is an internal issue for every nation; this means democratisation and cultural and economic development.

5. The difficult and complex issue of human rights was also discussed in the group. It was pointed out that the two aspects of human rights, both the individual and the social dimensions, are equally important and that they should be complemented by each other. It was also said that the rights of the individual and the rights of the people cannot be separated; if one may call the individual's human rights liberty and freedom, the people's rights should be called liberation which contains within itself not only the political but also the social, cultural and economic spheres of people's lives.

6. The specific contribution of religions to at-

taining a nuclear-free world is to lay stress on the spiritual and moral dimensions of peace and justice. In respect to this, realism, self-criticism and commitment are required from the believers within all religions. There are three specific areas where religions can contribute towards peace-making, that is to the attainment of a nuclear-free world:

a) all religions call on their believers to pray; in praying the believers ask God, or Supreme Being, the Creator of Life and the Lord of Human History to intervene in human affairs and to alter the course of history. Praying for peace also has an impact on public opinion;

b) the religions must commit themselves more and more to peace education to change people's mentality; this is nowadays called a new

thinking to promote peaceful and positive values, values common to all people regardless of national, religious, ideological, class or state backgrounds;

c) all religions proclaim their belief in life; they therefore have to keep hope alive even in the most hopeless situation.

7. In conclusion, the followers of all religions can contribute to the attainment of a nuclear-free world and to the survival of humanity by stressing the need for the combination of the human intellect, emotion and will; but it has to be recognized that this can only be fully achieved by the full cooperation of scientific, political, cultural and other circles to ensure human survival in conditions of justice, peace and mutual respect.

Group 2

Discussion Group 2 focused its comments on the main theme "For a Nuclear-Weapons-Free World, for the Survival of Humanity". Twenty-six members of the group made interventions.

The group identified factors that prevent the attainment of a world free of nuclear weapons—obstacles in the way of progress towards this goal. It was in agreement that the most intractable of these are in the minds of persons on either side of the controversy. For example, the idea is widely held on both sides that the national security lies in overwhelming military force alone. This accounts for the arms race and also for the attractiveness of the prospect of the "perfect shield" of the Strategic Defense Initiative. Another factor is widespread ignorance of the true facts regarding people on the other side. Most Americans do not know of the personal commitment to peace held by so many Soviet citizens as a direct result of the devastation they experienced in World War II; similarly, many in the Soviet Union are unaware of the massive voluntary peace movements in the United States, work often related to Churches. This lack of information is compounded by systematic misinformation characterized by the TV mini-series "Amerika", that has contributed to false images of the enemy. Regrettably, the process has sometimes been reinforced by religious influence such as the confusion that has been produced by differing understanding of the meanings of commonly used words such as "peace" and "religious liberty". Moreover, there are divisive forces within some religious traditions that foster conflict and distrust, such as certain Christian groups that equate communism with evil. These forces lead some persons to anthropological pessimism, holding that the end of history for the human family may be imminent.

But religion can be the source of hope for

humanity. Many observers hold that the human being is the key to the solution; indeed, that the building of a world at peace is a human duty. The group suggested very practical steps that can be taken to further this effort. Through education, religions can provide concrete information to dispel misinformation and make sure there are opportunities to disperse stereotypes by exchange visits and sustained relationships, such as between sister congregations. Dialogue is commended as a means of securing accurate information, whether undertaken with followers of another religious tradition or with a secular group, such as young Marxists. If distrust and the resulting fear are root causes of the perceived need for ever more powerful arsenals of nuclear weapons, religious persons, including greater participation of women and young people, must devise strategies for dispelling both the distrust and the fear. Efforts to do so should be addressed to ordinary people, both religious and secular. For governments in both political systems have been responsive to the clearly expressed desire of their people. In this connection, Americans need to be informed regarding the changes taking place today within the Soviet society. And should there be unilateral overtures by the Soviet government in the future, Americans should insist on more openness on the part of their officials to respond to such initiatives. Religions should concentrate their attention even now on preparations for the 3rd Special Session of the UN General Assembly on Disarmament.

The group concluded that religions can be crucial to the building of the trust and confidence essential to the climate in which steps towards disarmament become possible. Religions should undertake such peacemaking efforts internationally.

Group 3

A Statement of Belief in a Nuclear Age

1. Introduction

Our discussion was deep and lively—30 people took part (including 3 women, who were under-represented in our forum, though they are so prominent in the peace movement) from 22 countries in 5 continents and from several major world religions.

Despite our many differences, we felt very close to each other—we had a common mind that we stand at a crossroads, when humanity must choose between new ways that lead to life, or the old ways that can only lead to death.

The discussion was rich in insights and ideas. Above all, however, these were firmly and constantly grounded in our faiths and our prayers. All spoke, not only out of political analysis, but out of deep and obvious basis of faith and of spirituality.

For this reason, we are now presenting some of the ideas we shared with each other in the form of a kind of brief statement of faith.

2. A statement of our common belief

We do not believe—that our beautiful world, so fragile and vulnerable, with its life dependent on so delicate a balance, was given to us to exploit, deform and destroy. This we believe—that all life is a gift from beyond ourselves, a sacred trust we must protect and enhance.

We do not believe—that the arms race is a way to keep peace, or that weapons of mass destruction make anybody safer.

This we believe—that the production, deployment, testing, development, use, or threatened use of nuclear weapons are both morally wrong and strategically dangerous.

We do not believe—that any nation can be secure by making others feel less secure, or that any can have safety at the expense of others.

This we believe—that a policy of common security, which seeks our safety together in an independent world community, is the only way that is moral and realistic.

We do not believe—that peace or security can be had by technological devices, like “star wars”, not even by purely political or military negotiations for arms control.

This we believe—that peace depends on new thinking and a new moral basis for our relationships with one another, both within and among nations.

We do not believe—that there can be lasting peace in a world of injustice, in which millions live and die in hunger, fear, want and exploitation, where vast resources are used to build the weapons of death.

This we believe—that peace is linked to the cry for justice, freedom and human rights, and that only a world based on new human values and relationships can be a safe world for our children.

We do not believe—that the peoples of the world will forget the glimpse of hope they caught at Reykjavik, during the International Year of Peace, of the realistic possibility of entering the next century with clean hands and without nuclear weapons.

This we believe—that our choice is clearer than even before: to go forward to the real hope of a nuclear-free world, or to go back to the arms race along the road to sure destruction and despair.

We do not believe—that we live in a meaningless universe where self-interest governs our lives.

This we believe—that peace, justice, and the integrity of creation are bound together in a unity of life. We must live together or we will die together.

We do not believe—that the survival of our world is the concern only of those who have military, economic or political power.

This we believe—that religious organizations, and men and women of faith everywhere, have both a special opportunity and a distinctive task in building bridges of understanding and in bearing witness (by what we are together in our reconciliation, as well as by what we say) to the moral basis of a new world order.

3. Conclusion

We have, therefore, many urgent tasks.

We need to invite our people to understanding the choices of our time: Here a splendid suggestion was made of a “Peace Catechism” in question-and-answer style as a means of education often used by religions in the past. We need to be bridge-builders and help to break down the enemy images that lead to stereotypes and mistrust of the other.

We need to pray fervently and faithfully for God’s help against the spiritual powers of evil and death.

We commend the call of the Moscow Round Table Conference to “use the words of the Universal Prayer for Peace in a spirit of repentance for our past failures....”

Lead us from death to life; from falsehood to truth; lead us from despair to hope, from fear to trust; lead us from hate to love, from war to peace. Let peace fill our hearts, our world, our universe. So be it.

Speech by Metropolitan PAULOS MAR GREGORIOS at the Grand Kremlin Palace

February 16, 1987

General Secretary of the CPSU Central Committee Mikhail Sergeyevich Gorbachev,

Distinguished participants of the International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", gathered here in Moscow!

Let me say a few words on behalf of the 215 religious leaders from 56 countries present in the religious section of the forum who represent six world religions: Buddhism, Christianity, Hinduism, Islam, Judaism and Shintoism.

For us this forum has been a rather unique experience. For the first time religious circles have been meeting simultaneously with other public circles—scientists, writers, artists, businessmen and so on. We are glad that the different sections have met separately at first, so that we could freely discuss our common problems from several distinct perspectives and starting points at depth. By joining with other elements of the world-wide peace movement at this common plenary session we are able to affirm our common standpoint—our firm commitment to a world without nuclear weapons. Our principle is that secular and religious forces should work hand in hand for the common good.

We should express our deep gratitude to the people of the Soviet Union and to the Soviet Government for their unfailing and magnanimous generosity and hospitality.

We wish to record our special gratitude to you personally, General Secretary Mikhail Sergeyevich Gorbachev, for the humanitarian and creative leadership and inspiration you are giving to this our common task of ridding the world of nuclear weapons and forging a new world in which humanity can live together in peace and justice, and with common security for all. Your bold and courageous initiative in declaring a unilateral moratorium on nuclear tests, despite the lack of response from the US Administration, has at least made clear to the world that the Soviet Union really desires to stop the arms race and to eliminate nuclear weapons from our planet. It has also made it clear that the US Administration persists in pursuing the arms race and in seeking to achieve military superiority for one nation over others.

We have analysed the connection between the

arms race and the economic factors along with its dependence on the political process and the influence of the media. We have concentrated, however, on three elements—(a) the human factor, (b) the need for a new international moral order, and (c) the role of religious organizations in cooperating with secular public forces in the common quest for a nuclear-weapons-free world and a new global human society without war and violence, as specified in the Delhi Declaration jointly issued by General Secretary Gorbachev of the USSR and the Prime Minister Rajiv Gandhi of India.

Under the human factor, we discussed the need for

(a) confidence-building among nations and peoples;

(b) dissipating enemy images based on falsehood;

(c) peace education through schools, mass media, cultural creativity and disseminating accurate information;

(d) human rights—both personal and socio-economic;

(e) the need to keep life from perishing and hope from dying;

(f) new thinking and common global human values;

(g) the need for liberation of oppressed peoples and the establishment of justice within and between nations.

Under the need for a new international moral order we have begun to formulate a set of basic principles, such as:

1. Each nation is a free, responsible member of the community of nations, and as such is bound to subordinate its national interests and national security to the interests of humanity as a whole and to common security for all nations and peoples.

2. As a corollary, it is morally wrong for one nation to seek military superiority over other nations, and to imperil the security of other nations in pursuing its own security.

3. Nuclear weapons are immoral. It is immoral to make, buy, sell, keep, use or threaten to use nuclear weapons. They should be totally eliminated and legally banned.

4. Outer space and the high seas should be kept free from all weapons, including nuclear laser, particle beam or other devices. Space

and oceans should be held as the common property of humanity, and as an arena for peaceful mutual cooperation and for the welfare of the whole of humanity.

5. Modern science and technology, the most powerful instrument in the hands of humanity, should be liberated from bondage to war and profit, and be deployed to serve the elimination of poverty and ill-health, ignorance and cultural impoverishment.

6. Moral maturity demands that nations and groups within nations should not resort to war and violence in order to resolve conflicts. This entails an international commitment to a time-bound plan to reduce and finally eliminate all conventional and modern weapons and forces, and to evolve democratically controlled international institutions for peace-keeping, peaceful resolution of conflicts and common security.

7. International conventions and treaties are morally, as well as legally, binding and should not be violated or revoked unilaterally. These are the foundations upon which a new international social-cultural and political-economic order can be constructed, in which nations with differing political-economic systems can live and work together in peaceful cooperation and healthy international competition.

These seven principles were presented but not finalised. They are offered only as a starting point for discussion and ratification in an improved form by all nations and peoples.

We are religious people. We believe in the power of prayer. We are confident that the prayers of people of good will and deep religious convictions can transform the world process. I personally regard that the deepest aspirations of secular people of good will are also capable of averting catastrophe and leading us to a more mature international order. For us religious people, it is our bounden duty to pray for all peoples and nations, as well as to speak and act with others for peace and justice. As religious people we are anxious to work for peace and justice not only in cooperation with other religions but also with secular people and their organizations.

We affirm that commitment in this august forum. As religious people we acknowledge our many failures. We recognize that religion is often used for reactionary and anti-human goals and purposes. But religion can also be the source of many positive value-affirmations and genuinely humanitarian aspirations and movements.

It is in this spirit of humanity and self-criticism that we have issued the simple appeal which we now present to this august forum and to all peoples and nations, and to you, Mr. Gorbachev.

The symbol of the inter-religious forum is a globe that knows no boundaries. Divided, we perish. United, we stand. Accept this token of our unity in the bond of peace.

Sermon Delivered by Metropolitan YUVENALIY of Krutitsy and Kolomna at Divine Liturgy on February 22, 1987 in the Dormition Church of the Novodevichy Convent

My cordial festal greetings to you, dear brothers and sisters.

I thought this Sunday, of preparation for Holy Lent, when the Holy Church offers for our attention the words of our Lord Jesus Christ on what a man must do to inherit Eternal Life and not eternal damnation (Mt. 25. 31-46), the best occasion to tell you of the work of the Russian Orthodox Church in the world today. At the forum: "For a Nuclear-Weapons-Free World, for the Survival of Humanity" which took place recently, the religious participants undertook to inform, immediately after its conclusion, their Churches and governments, and above all, their flocks, about our decisions and the tasks facing believers throughout the world.

I do not have to tell you of the tragic im-

passe reached by humanity because of the invention and increasing production of lethal weapons. Today, not only adults, but every schoolchild knows this. No one, however, knows how to deliver and protect man from this weapon. When the honoured mission of participating in the preparation of the forum fell to me as a member of the initiative group, I, as is the custom in our Church, went to see His Holiness Patriarch Pimen and told him of my ideas concerning this great event and asked for his blessing. His Holiness was cordially disposed to my ideas and wrote on my written report: "With my blessing. May the Lord help you."

And during the days of the preparation for and conducting of the forum, I felt that his prayerful good wishes upheld me, gave me strength and confidence that I was not working apart from my Church and the millions

and millions of her faithful, that their prayers were supporting me, and these feelings imbued me with assurance and gladness. As is known, among the thousand participants from more than 80 countries attending the forum, there were 215 representatives of the six most widespread religions from 56 countries and West Berlin.

Sixty representatives of Churches and religious associations in our country took part in the work, including His Holiness Patriarch Pimen and the permanent members of the Holy Synod. For two days, physicians, scientists, businessmen, experts in politics, workers in the sphere of culture and art, retired generals, and natural scientists, worked in different sections and even parts of Moscow: on the final, third day, they all met in plenary session in the Moscow Kremlin, our national shrine. We felt that we were experiencing a historically stirring moment when 300 religious figures took their places in the Grand Kremlin Palace and, for the first time, a religious worker spoke from its rostrum—a metropolitan from India—summing up the results of the work of the religious section. He handed to Mikhail Sergeyevich Gorbachev our final document, "Appeal to Joint Efforts", and the medal with our emblem showing the globe as it is seen from a space ship.

In his speech at the plenary session, Mikhail Sergeyevich Gorbachev repeatedly mentioned the moral foundations of the policy of peace and the role of religious men in the work for peace. He greeted among other participants the representatives of different Churches. It was very important for us to hear him point out to the fact that confidence was very slow in forming. That was why, the Soviet leader said, the conviction was growing that the fate of the foremost task of contemporaneity must not be left exclusively in the hands of politicians. It is not the matter of politics only, he said. And we are living witnesses of how the enormous public movement is spreading and strengthening all over the world. Mentioning several religious figures, Mikhail Sergeyevich Gorbachev added: "They are here, taking part in the forum."

Indeed, for us representatives of the Russian Orthodox Church, it was a moment of historic significance, towards which we were advancing for decades. Our appeal reflects this thought thus: "Many of us have been meeting together in peace gatherings for decades building bonds of trust and confidence among ourselves." And so, what is now especially required of us, religious workers, we have already been doing for a number of decades.

It is sufficient to recall the role the Rus-

sian Orthodox Church played during the Great Patriotic War, as well as in the post-war period, when the so-called cold war raged, and finally, our efforts in inter-religious cooperation when, in 1952 and then since 1969, national conferences, with some guests from abroad, were held at the Trinity-St. Sergiy Lavra, opening the way to the World Inter-Religious Conferences of 1977 and 1982, which united people of different religions in the cause of world peace and humanity.

The way was not easy, dear brothers and sisters, we were constantly searching, for the situation had no precedent in history. Not a single textbook or manual could tell us how to proceed. And we thank the Lord that our Church and her hierarchs, like the Prophet Moses of old, were leading, not only our faithful, but many nations of the world as well, to the promised goal of peace, brotherhood and mutual understanding.

The road was not easy because we often met not only with mistrust, but with censure, hostility, hatred and incomprehension. However, keeping ahead of her the one goal, perhaps in imitation of the Prophet Moses, of whom St. Paul says: *He endured, as seeing him who is invisible* (Heb. 11. 27), our Church went confidently forward.

Her representatives stood firm when, during their visits to certain countries, some people asked them provoking questions instead of trying to establish mutual understanding and friendship among nations. These people were very often not interested in the positive developments in our life, but wanted to hear from us something derogatory about the Soviet Union or our Churches. In such circumstances we were guided not by our religious and civic consciences alone, but by the Word of God.

The hierarchs of the Russian Orthodox Church patiently explained the peace-loving policy of the Soviet state, which was taking various steps, including unilateral ones, leading to peace and disarmament.

We are happy, and I want to note this especially today, that our faithful feel with their hearts the devotion of their pastors and arch-pastors to their people, their earthly homeland, the Holy Church, and the work of God on Earth. Therefore, it is not by chance that the graves of the departed leaders of our Church are tended with love and covered with flowers all the year round, and the now living pastors are supported with prayers by the people who are witnessing their devotion to the Holy Church of Christ.

I want to say also, dear brothers and sisters, that we did not remain unconcerned and indifferent to the fate of our Church during

these years. We have maintained constant and creative dialogue with representatives of state authorities, responsible for the Church, and continue doing it to this day, and we see tangible results of our labour. We feel especially these results now when we are getting ready to celebrate the Millennium of the Baptism of Russ.

After the Moscow forum we can say that we have entered a new stage of peacemaking. Now, hand in hand with all the Soviet public and men of various professions throughout the world, we can intensify and increase our contribution to the cause of peace to prevent the horrors of nuclear catastrophe.

At this crucial moment in history, the Soviet Government is doing everything possible and more in order that through unilateral steps, through the example of its country, to call others to stand for peace. Well known is the fact that on January 15, 1986, Mikhail Sergeyevich Gorbachev spoke out proposing to liberate the Earth from nuclear and other types of weapons by the year 2000. This idea concerns all humanity.

I remember how in 1979 the delegations of representatives of the Churches in the Soviet Union and the USA adopted in Geneva the document "Choose Life". It says among other things: "Only twenty years separate us from the moment when we will be called upon to mark prayerfully the bimillenary of the coming to the world of our Lord and Saviour, Jesus Christ, the Prince of Peace. How shall we meet that day!? In what state shall we present our planet to the Creator; shall it be a blooming garden or a lifeless, burnt out, devastated land? Thus the Lord has set before us again life and death, blessing and curse: therefore choose life that you and your descendants may live."

The Russian Orthodox Church ardently approved the historic appeal of the leader of our country, his ideas and proposals. As you know, published a year ago was the Message of the

Holy Synod on War and Peace in a Nuclear Age, where it says that the plan to establish a non-nuclear peace by the year 2000 is a way out of the impasse in which humanity finds itself. However, I repeat, to struggle for peace is not easy. We know that this proposal too was met with silence, incomprehensible to us, by some states.

After the forum, presenting the religious appeal to the embassies of the nuclear powers in Moscow, the religious leaders felt how much more must be done yet to blaze a trail to peace. Whereas, at the embassy of the People's Republic of China, the inter-religious delegation was received by the ambassador himself, graciously and respectfully, the situation in other embassies showed how difficult and complex was the path of peacemaking. But we do not despair or grieve, on the contrary, we are filled with determination to continue and consolidate our peacemaking.

I am very happy to be able to share with you these thoughts and thank you for your zealous prayers, for your efforts exerted for the good of our Motherland, for bringing up your children and grandchildren in the Faith, in loyalty to their country, and in the spirit of peace.

We are standing on the threshold of Lent, in a week begins the feat of repentance and fervent prayer. I would like to wish you all, wholeheartedly, to cleanse your souls of sin and vice, to settle in your hearts the peace of Christ, on which our relations with each other may be based, so that peace and concord may reign in families, so that through this peace we may carry the peace of Christ to our neighbours, and with a pure heart, pray to the Lord for keeping in peace our beloved country and averting fratricide and bloodshed in all areas of the world. May the Lord bless us and the efforts of all men of good-will, working for the cause of peace, for the preservation of life on Earth!

Decisions of the Third Pre-Council Pan-Orthodox Conference

The representatives of the Local Orthodox Churches discussed at the Third Pre-Council Pan-Orthodox Conference the following themes: "The Relation of the Orthodox Church to the Rest of the Christian World" and "The Orthodox Church and the Ecumenical Movement".* The discussions were based on the text worked out by the Inter-Orthodox Commission for the Preparation on February 15-23, 1986; it was compiled after an all-round discussion of the reports of the Local Orthodox Churches and reviews of them.

It was noted at the conference that the Orthodox Church was always inclined favourably towards dialogue which led to Christian unity. In recent years she has entered into theological dialogue with a number of Christian Churches and confessions, proceeding from the conviction that by means of dialogue she is witnessing to Christendom of her spiritual wealth and thereby paving the way to unity.

It was stressed at the conference that in the process of dialogue there appear numerous difficulties, as a result of various causes, above all because of the many centuries of separation and mutual estrangement. However, on the way to confessional unity, the Orthodox Church puts her trust in the guidance of the Holy Spirit, and not only in the human powers of those taking part in the dialogues.

The Orthodox Church considers herself the bearer of the Faith and Tradition of the One, Holy, Catholic and Apostolic Church. Consequently, she is firmly convinced of the fact that she can and must make a decisive contribution to the cause of restoring unity in Christendom.

The foundation of ecclesiastical unity

Continued. For the beginning see *JMP*, No. 3, 1987.

* The full text of the decisions of the Conference on these themes will be published in the following issues — *Ed.*

is the Divine Principle in the mystical Body of Christ, *which is the church* (Col. 1. 24). Only unity in Christ, that is to say, co-existence in closest communion with Christ through faith, holy life and partaking of the Sacraments, above all, the true Eucharist, in obedience to the plenitude of Divine Revelation, makes genuine unity about which the Lord Jesus Christ prayed to His Father: *That they all may be one* (Jn. 17. 21). The divine side in the mystical Body of the Church of itself cannot ensure the complete unity of Christendom. Necessary too is the active participation of the human side in the life of the God-man organism of the Church. Only the One, Holy, Catholic and Apostolic Church—integral and undamaged Body of Christ—is the real bearer of the true and perfect unity in virtue of her complete obedience to Divine Truth. Beyond its boundary unity may, to a greater or lesser degree, weaken and even be lost.

The Church is the God-man organism in which interact two principles—the Divine and the human. Not only God but man acts in the history of the Church. The life of the Church is influenced both by the positive creative activity of man, and by his negative sinful, destructive and distorting ability. By his activity man has impressed himself upon the history of all Churches and confessions. This may be detected in the Orthodox, Catholic, and Protestant traditions. Human activity served not only to increase and develop what is contained in Divine Revelation, but often to distort Divine Revelation. The interaction of the Divine and the human sides in the history of the Church is very complicated, because the human side was, and is, not only a creative, enriching and developing one, but also sinful, distorting and impoverishing. Nevertheless, this does not mean that the human side is incapable of preserving undamaged the Divine Reve-

lation—it is preserved in the living Tradition of the Church. It would also be wrong to consider that all human activity in the Church, as the God-man organism, throughout history constituted damaged Christianity. The guarantee of the infallibility of the Church is the Holy Spirit abiding in her.

Man is inclined to individualize Divine Revelation, to interpret it according to national thought and culture. As a result, in the East and West there appeared different Christian traditions. We do not know a Christianity that has not been individualized, that is, has been depersonalized. Individualization in itself is a positive factor in Church history. Negative is the deviation from the Apostolic and Patristic Tradition resulting in the sin of division and hostility. Even if there had not been Church division into the East and West, there still would have been a difference between the Eastern and Western Churches. This difference was considerable between the Eastern and Western fathers and teachers of the Church, between the Eastern and Western asceticism, even before the schism. Despite the differences in the East and West, before the schism there was the One, Holy, Catholic and Apostolic Church.

The aim of dialogues is above all to discover in each confession that which truly belongs to the One, Holy, Catholic and Apostolic Church. But this alone is not sufficient for unity. Each confession, each Christian Church must identify herself with the One, Holy, Catholic and Apostolic Church.

In practice this means that different Christian confessions must together investigate their basic dogmatic divergencies; they must find paths of concord in questions of faith and thus remove the existing dogmatic and ecclesiastical barriers.

The Pre-Council Conference was unanimous on the point that concord in questions of faith was imperative and the only way to bring Christendom to the One Undivided Church of the first eight centuries, to the true unity of Churches.

According to St. John Chrysostom, a true mouthpiece of the Orthodox spirit, "when we all believe identically, it is unity" (*Homily XI on the Epistle to the Ephesians*, 3). Without unity of faith the desired unity of Churches is impos-

sible. Lately, as in the historical past, more than once union was proposed without dogmatic unity. Such a union would leave each freedom of choice, it rests on the possibility of extremely opposing beliefs existing side by side and excludes any striving to change or reconcile them. Following such a principle would lead to disintegration and chaos, instead of inner spiritual rapprochement and unity.

Protestant confessions have frequently put forth the principle of inter-confessionalism in the belief to find in it union of all Churches and confessions. In reality inter-confessionalism is a delusion and a danger to the ecumenical movement. Inter-confessionalism does not enrich but impoverishes confession, because it is patterned on the minimum. This kind of unity lacks the plenitude of Church life. Faith can only be integral, full and catholic. Nothing can be forgone in it. Only then can it be vital and inspire effective action.

That is why the Pre-Council Conference has resolved: "The Orthodox Church, true to her ecclesiology, identity with her inner order and teaching of the Undivided Church, as part of the organism of the World Council of Churches, by no means accepts the idea of the 'equality of confessions' and absolutely refuses to permit the unity of the Church to be some kind of inter-confessional adaptation."

Catholicity, one of the essential notes of the Church, is plenitude which cannot be achieved by putting together confessions. Aspiration for unity must be a striving for catholicity, that is, to a greater plenitude and spiritual wealth; and only in the plenitude and wealth of the primordial Church Tradition can we think of the union of all Christendom. The Truth we believe in cannot be rejected, and no concessions can be made about it.

Only the Truth combined with love can lead to genuine Christian unity. Juridical devotion to the Truth without love generates hostile feelings and leads to separation. Equally, inspiration by love alone, given indifference to the Truth, may lead merely to Christian unity that is diffused and unstable. The God-revealed Truth was given not only for us to guard zealously, but for creativeness in life. Truth which is not embodied in life or realized in the acti-

vity of men, becomes dead and ceases to be *the way, ... and the life* (Jn. 14. 6).

Having rejected the equality of confessions, the Pre-Council Conference also rejected uniatism as a way to Christian unity. The participants in the conference unanimously admitted that uniatism and proselytism are hindrances on the way to unity.

The Third Pre-Council Conference defined ecclesiastical union as a negative factor in the life of the Church Union, both in the historical and modern form, as well as any type of proselytism, is impermissible in Orthodoxy; they only create difficulties for the development of dialogue.

All the unions between the Catholics and the Orthodox were external in character and were concluded without inner spiritual unity and dogmatic concord. Unions, as a rule, led to opposite results and caused greater division among Christians. The greatest enmity between the Catholics and the Orthodox exists in countries where there are uniates. The danger in unions consists in the fact that through them the Catholics are striving to win the Orthodox East.

Taking the uniate road means, according to a Russian historian, "the loss of the ways to and hopes of the possibility of a real union of Churches. It also eliminates the very question of unity. The uniate method is the method of permanent war between Churches, based on calculation that through annexation the victor Church would swallow up the rest.... Each uniate tearing away one part of the Church from another only aggravates and poisons by protracted rancour the constant 'armed peace' between Churches. Every new uniate annexation does not bring closer the restoration of universal and concrete unity of the Church, it only puts it off and obstructs the road to it. The more unions, the farther from the goal of ecclesiastical peace. The purposelessness of the uniate method mainly consists in its quantitative character. However many parts or fragments one Church, through annexation, takes from another, the core of the other Church will remain alive as an integral entity. Qualitatively, the same number of disputing Churches continues to exist ... and qualitatively the question of the unity of the Church remains undecided"

(Prof. A. V. Kartashev. *United Churches in the Light of History. Christian Reunification*. Paris, pp. 102-103).

The uniate way of achieving unity lies in the wrong understanding of catholicity. There are two concepts of catholicity—horizontal and vertical. For the horizontal concept of catholicity, to reach unity means to take in as much territory as possible, to create an ecclesiastical order which would spread its power and influence over the Earth. Catholicism is inclined to this concept.

The vertical concept of catholicity means to measure depths and heights. Catholicity in this sense signifies the plenitude of the Truth embodied in life; catholicity is a quality present in each Local Church. This understanding of catholicity is characteristic of Orthodoxy. Without acknowledging and embodying catholicity in life in its vertical concept, there cannot be genuine unity of the Church.

For the Christian living in the Church, communion with Christ is at the same time personal and ecclesiastical. The dogmatic peculiarities of a Christian's belief cannot but be reflected in his personal spiritual experience. However, given faith in Christ as the Son of God, the Saviour of the World, there is a wide community in Christian life even when there is confessional differences. This Christian spiritual community unites Christians in the face of the non-Christian world. In their love for the Saviour, the Lord Jesus Christ, and their aspiration for Him, all Christians are one. Spiritual life whose content is communion of man with God, to a greater extent than dogmatic consciousness, unites Christians today too. In the living communion of men of different confessions the possibility is created of mutual cognition and rapprochement which may lead to unity.

The Church is one, as life in Christ through the Holy Spirit is one. Nevertheless participation in this unity has different degrees and depths. Therefore, the relationship of Orthodoxy to the rest of Christendom has two aspects: 1) repulsion in the struggle of truth with half-truth, distorted truth; and 2) mutual realization of Christian love. Between the Orthodox Church and other Christian Churches and confessions

there exists not only mutual exclusion, but mutual attraction as well.

In our days there is a concept that Christianity is a social and moral religion. Such a concept can be observed in some Protestant denominations. Orthodoxy does not deny the great importance of joint social service for achieving Christian unity. The social question is of great importance in Christian self-awareness. The future of Christianity depends in great measure on the change in the attitude of Christianity to social life, on the radical condemnation of social unrighteousness and demand for the righteousness of Christ in social relations. The Orthodox Church supports social service of Christian Churches and confessions and so far as she can, she cooperates with them in this sphere.

In the decisions of the Third Pre-Council Conference it says: "The World Council of Churches as the organ of its member-Churches is conducting, within the framework of the Commission on Faith and Order, multilateral dialogues. Its multi-faceted activity, in the field of evangelization, diakonia, health service, theological education, inter-religious dialogue, the struggle against racism, the development of the ideals of peace and justice, answers the special needs of the Churches and the world today and creates a possibility for joint witness and activity. The Orthodox Church appreciates this extensive activity of the WCC, and within the framework of her potentialities, cooperates fully in the above-mentioned fields".

However, Christianity is not a social religion. Its foundation is not social and moral, but mystical and spiritual.

Burying in oblivion the healthy mystical side of Christianity, its concentration on eternity, cannot lead the ecumenical movement to genuine ecclesiastical unity. The unity of Christendom will be achieved not through social service, but only by activating the spiritual life within Christian Churches and confessions. Unity is impossible without the regeneration of spiritual life, which, in the recent centuries, has greatly weakened under the influence of rationalism.

The Pre-Council Conference has drawn attention to new factors which have appeared in the ecumenical movement, above all to the ordination of women. "The Orthodox Church," it says in the decisions of the conference, "is aware of the fact that the ecumenical movement is taking new forms, in order to answer the new conditions and counter the new challenges of the modern world. On this path the creative contribution and witness of the Orthodox Church, based on Apostolic Tradition and her faith, are necessary. We pray that all Christian Churches may work together to draw nearer the day when the Lord will fulfil the hope of Churches, that *there shall be one fold, and one shepherd* (Jn. 10. 16)".

The ground for Christian unity may be prepared by human activity and the directing of human will. And Christians must do everything towards this. But unity itself will not be achieved by human efforts. It will be attained through the action of the Holy Spirit when the time arrives for it.

*Metropolitan FILARET of Kiev and Galich,
Patriarchal Exarch to the Ukraine*

Celebration to Mark the Name-Day of His Holiness Patriarch MAKSIM of Bulgaria in Moscow

On February 3, 1987, the Feast of St. Maximos the Confessor, there was a celebration at the Bulgarian Church Metochion in Moscow to mark the name-day of His Holiness Patriarch Maksim of Bulgaria. With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, Divine Liturgy was celebrated by Archbishop Mefodiy of Voronezh and Lipetsk, Head of the Economic Management of the Moscow Patriarchate. He was assisted by the dean of the metochion, Archimandrite Gavriil, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Archpriest Leonid Kuzminov, Secretary of the Economic Management, and the metochion clergy.

The Liturgy was followed by a mole-

ben for the good health and long life of His Holiness Patriarch Maksim with the participation of Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow and dean of the Antiochene Church Metochion in Moscow.

Then a reception was given for the participants in the celebrations which was attended by the Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers, E. E. Milovanov, and First Secretaries of the Bulgarian Embassy in Moscow, Georgy Ponev and Miroslav Ivanov.

Archimandrite GAVRIIL,
Dean of the

Bulgarian Church Metochion in Moscow

Metropolitan PANKRATIY of Stara Zagora Turns Sixty

On December 14, 1986, the Bulgarian Orthodox Church solemnly celebrated the 60th birthday of Metropolitan Pankratiy of Stara Zagora, Head of the Department for Ecumenical and Peace Activities and Inter-Church Ties of the Holy Synod, outstanding Orthodox hierarch, ecumenist and peace champion.

Metropolitan Pankratiy (secular name Pencho Donchev) was born in the village of Zimnitsa (now Stara Zagora Region) on December 14, 1926. From childhood he felt a vocation for the Church. Upon finishing primary school, he entered the Plovdiv Theological Seminary and in 1947 was enrolled in the Theological Faculty of Sofia University (reorganized into the St. Kliment of Ohrid Theological Academy in 1950). On February 15, 1949, while still a student, he took monastic vows and was assumed into the fraternity of the Bachkovo monastery. On September 21 of the same year he was ordained hierodeacon. On September 18, 1952, upon graduation from the Theological Academy, he was ordained hieromonk. On September 1, 1954, Hieromonk Pankratiy was appointed protosynkellos of the Stara Zagora Metropolitanate. In 1957, he was raised to the rank of archimand-

rite. In 1964-1965, he studied the activities of various ecumenical centres and had language practice in Lausanne and Geneva.

On December 18, 1966, Archimandrite Pankratiy, with the blessing of His Holiness Patriarch Kirill and by a decision of the Holy Synod, was consecrated Bishop of Velitsa, Vicar of the Stara Zagora Metropolitanate. On July 12, 1967, Bishop Pankratiy was elected Metropolitan of Stara Zagora. In 1971 Metropolitan Pankratiy was appointed head of the Department for Ecumenical and Peace Activities and Inter-Church Ties of the Holy Synod of the Bulgarian Patriarchate. In this post, he has contributed in every possible way to the promotion and consolidation of sisterly relations between the Orthodox Churches and to the expansion of ecumenical contacts with non-Orthodox Churches and has established a reputation as a dedicated peace champion through his work with various peace organizations, both national and international. Metropolitan Pankratiy represented the Bulgarian Orthodox Church at various inter-Orthodox meetings held in preparation for the Holy and Great Council of the Orthodox Church. In particular, he headed the Bulgarian delegation at



His Holiness Patriarch Maksim of Bulgaria bestowing a blessing upon the congregation after Divine Liturgy in the St. Aleksandr Nevsky Cathedral in Sofia, December 14, 1986. From left to right: Metropolitan Pankratiy of Stara Zagora, Bishop Ioann of Dragovitsa, His Holiness Patriarch Maksim, Metropolitan Nikodim of Lvov and Ternopol, Metropolitan Filaret of Vidin, Metropolitan Grigoriy of Lovech

the Third Pre-Council Pan-Orthodox Conference in November 1986. He has been on the Central Committee of the World Council of Churches since 1976. His Eminence Pankratiy is chairman of the local Committee for European Security and Cooperation in Stara Zagora, the centre of his diocese, and a member of the National Peace Committee. He has been on the Working Committee of the Christian Peace Conference since 1972, and CPC Vice-President since 1985.

Metropolitan Pankratiy has often been a guest of the Russian Orthodox Church, visiting this country as a member of Church delegations and accompanying His Holiness Patriarch Maksim of Bulgaria. In his public addresses Metropolitan Pankratiy invariably emphasizes the vital importance of the centuries-old ties between the Russian and Bulgarian Orthodox Churches, ties rooted in the common faith, the kinship

of language and culture, and unity in Slavdom.

The metropolitan's ecclesiastical and public activities have earned him many decorations, including the Order of St. Vladimir, 1st Class, awarded by the Russian Church.

* * *

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Nikodim of Lvov and Ternopol and Father Vitaliy Zhukov arrived in Sofia on December 12, 1986, for Metropolitan Pankratiy's birthday.

On the day of the occasion, December 14, Metropolitan Pankratiy celebrated Divine Liturgy at the St. Aleksandr Nevsky Patriarchal Cathedral in Sofia, assisted by Metropolitans Nikodim of Lvov and Ternopol, and Ioannikiy of Sliven, Bishops Ioann of Dragovitsa (Dean of the cathedral) and Grigoriy of Constantia, Vicar of the Stara Zago-

ra Metropolitanate, the clergy of the cathedral and of the Stara Zagora diocese. His Holiness Patriarch Maksim and other leading hierarchs of the Bulgarian Church prayed at the sanctuary. At the close of the service Patriarch Maksim wished Metropolitan Pankratiy many happy returns of the day. There followed a ceremony at the Synodal Chamber, adjoining the Patriarchal Cathedral, at which His Holiness Maksim handed Metropolitan Pankratiy the Order of St. Ioann of Rila, 1st Class, the high award of the Bulgarian Church.

Lubomir Popov, Deputy Foreign Minister and Chairman of the Committee for the Affairs of the Bulgarian Orthodox Church and Religious Cults, read out a message of greetings by Foreign Minister Peter Mladenov and congratulated Metropolitan Pankratiy on a high government award, the Order of the People's Republic of Bulgaria, 1st Class.

On behalf of His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Nikodim of Lvov and Ternopol wished His Eminence Metropolitan Pankratiy many happy returns of the day, read out a ukase by Patriarch Pimen awarding Metropolitan Pankratiy the Order of St. Sergiy of Radonezh, 1st Class, and handed him the order. He also read out a message of greetings from Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate.

Metropolitan Kallinik of Vratsa read out the congratulatory messages received from His Beatitude Patriarch Teoctist of Romania, General Secretary of the World Council of Churches the Rev. Dr. Emilio Castro, General Secretary of the Christian Peace Conference the Rev. Dr. Lubomir Miřejovský, General Secretary of the Conference of European Churches Dr. Glen G. Williams, and other Church leaders.

On December 16 the guests from the Russian Church were welcomed by Bishop Nestor of Smolyan, Father Superior of the Rila Monastery, an ancient shrine of the Bulgarian Church, and the brethren. In the Cathedral Church of the Nativity of the Blessed Virgin, where the relics of St. Ioann of Rila († 946) are enshrined, Metropolitan Nikodim celebrated Divine Liturgy, with the blessing of His Holiness Patriarch Maksim, assisted by the brethren.

In the evening of the same day Metropolitan Pankratiy gave a farewell supper in honour of the representatives of the Russian Orthodox Church who had arrived for the celebration of his 60th birthday. His Eminence Metropolitan Pankratiy of Stara Zagora requested them to convey to His Holiness Patriarch Pimen his filial gratitude for the high honour bestowed on him and said he would continue to do everything in his power for the expansion and consolidation of the close ties existing between our Churches and peoples.

* * *

On December 12, the representative of the Russian Church, Metropolitan Nikodim, paid an official visit to His Holiness Patriarch Maksim of Bulgaria. He conveyed to the Patriarch the brotherly greetings and best wishes from His Holiness Patriarch Pimen.

On December 13, the representatives of the Russian Church visited the St. Nicholas Podvorye Church of the Moscow Patriarchate in Sofia and the Sofia Theological Academy. On December 15, accompanied by Bishop Grigoriy of Constantia, they made a trip to the Stara Zagora Diocese and visited the Convent of the Presentation of the Blessed Virgin in the Temple in Kazanlik, the memorial Church of the Nativity of Christ near the village of Shipka and the Freedom Monument at the legendary Shipka Pass.

Father VITALIY ZHUKOV

Metropolitan FILARET of Minsk and Byelorussia — Doctor of Theology “Honoris Causa” of the John Amos Comenius Theological Faculty in Prague

The John Amos Comenius Theological Faculty in Prague has conferred the degree of Doctor of Theology *honoris causa* upon Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, for his distinguished theological, ecumenical and peace activities.

His Eminence Filaret arrived for the occasion in Czechoslovakia on November 24, 1986. He was accompanied by Hieromonk Serafim, a staff member of the DECR.

At the Prague airport, His Eminence Filaret was met by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia; Bishop Vladimir of Podolsk, Dean of the Russian Orthodox Church podvorye in Karlovy Vary; Protopresbyter Dr. Jaroslav Suvarský, Chancellor of the Czechoslovak Orthodox Church; moderators of the Ecclesiastics Committee of Czechoslovakia's Churches Canon Zdenek Adler and Professor of the Evangelical Theological Faculty in Bratislava Dr. Karol Gabriš; Dean of the John Amos Comenius Theological Faculty in Prague Prof. Dr. Josef Smolík, and others. Also present at the airport were USSR Embassy Counsellor V. N. Filippov and Embassy Secretary I. V. Blinov.

On the same day, Metropolitan Filaret, accompanied by Bishop Vladimir, paid a visit to the Secretariat for Ecclesiastical Affairs of the CSSR Federal Government, where he was received by Secretariat Director Dr. Vladimir Janků and his Deputy, Martina Mikulková. Taking part in the conversation were Director of the Secretariat for Ecclesiastical Affairs of the Ministry of Culture of the Czech Lands Dr. František Jelínek and his deputy, Josef Golub; General Director of the Secretariat for Ecclesiastical Affairs of the Ministry of Culture of

Slovakia Vicent Mačovský and his deputy, Dr. Milica Nováková; representative of the Czechoslovak Communist Party for Ecclesiastical Affairs František Cinoldr; USSR Embassy Secretary I. V. Blinov, and other persons. After the conversation, Canon Zdenek Adler and Prof. Karol Gabriš gave a reception in honour of Metropolitan Filaret.

Metropolitan Filaret and his party visited the Podvorye of the Russian Orthodox Church in Karlovy Vary. Its dean, Bishop Vladimir of Podolsk, familiarized His Eminence Filaret with the restoration work in progress at the Church of Sts. Peter and Paul the Chief Apostles in connection with the forthcoming celebration, on July 12, 1987, of the 90th anniversary of its consecration. The dean gave a supper in honour of Metropolitan Filaret.

On November 25, His Eminence Filaret, accompanied by Bishop Vladimir and Hieromonk Serafim, paid a visit to the Secretariat for Ecclesiastical Affairs of the Ministry of Culture of the Czech Lands, where he was received by secretariat director František Jelínek and his deputy, Josef Golub. V. Mačovský, Dr. M. Nováková and others took part in the conversation. The metropolitan thanked Dr. Jelínek for the friendly attitude and consideration displayed by the ministry and the material aid it was giving for the restoration and construction work under way at the Church of the Russian Orthodox podvorye in Karlovy Vary. František Jelínek commented with satisfaction on the closer contacts formed between the Churches of Czechoslovakia and the Russian Orthodox Church since the opening of the podvorye. These contacts were enabling the representatives of the two Churches to combine their efforts in promoting peace on Earth. The Ministry of Culture would therefore con-

tinue to do everything to ensure that the podvorye of the Russian Orthodox Church should flourish and its dean feel at home among his friends in Czechoslovakia.

Metropolitan Filaret took part in the celebration of the 15th anniversary of Pacem in Terris peace organization in the Czech Lands. The festive session was opened by the Head of the Czech branch, Canon Vaclav Javůrek. There followed an address by the CSR Deputy Minister of Culture, Dr. Josef Švager. His Eminence Filaret, in his speech, congratulated the organization on its jubilee and wished it success in its work to maintain world peace and rid mankind of the menace of nuclear catastrophe.

On the same day, a solemn meeting was held at the John Amos Comenius Theological Faculty in Prague at which Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, was presented a diploma of Doctor of Theology *honoris causa*. Present at the assembly hall of the theological faculty were seniors and pastors of the Church of Czech Brethren led by Synodal Senior Dr. Milan Hajek; professors, lecturers and students of the theological faculty; representatives of the Czechoslovak Orthodox Church, led by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia and Bishop Ioann of Michalovce; the Dean of the Podvorye of the Russian Orthodox Church in Karlovy Vary, Bishop Vladimir of Podolsk; also the Primates and representatives of other Churches in Czechoslovakia—the Patriarch of the Czechoslovak Hussite Church, Dr. Miroslav Novak; the General Bishop of the Evangelical Lutheran Church in Slovakia, Dr. Jan Michalko; Pacem in Terris Chairman and Dean of the Theological Faculty of the Roman Catholic Church in Litoměřice Canon Prof. Dr. František Vymětal; Dean of the Orthodox Theological Faculty in Prešov Archpriest Prof. Dr. Štefan Pružinský; Dean of the John Huss Theological Faculty in Prague the Rev. Prof. Dr. Milan Salajka; moderators of the Joint Peace Committee of Czechoslovakia's Churches Canon Zdenek Adler and Prof. Dr. Karol Gabriš; Head of the Czechoslovak

Unitarians Dr. Dušan Kafka; Head of the Church of Brethren the Rev. Dr. J. Urban.

The audience further included the Director of the CSSR Government's Secretariat for Ecclesiastical Affairs Dr. Vladimír Janků; the Director of the Secretariat for Ecclesiastical Affairs of the CSR Ministry of Culture Dr. František Jelínek and his deputy, Josef Golub; the General Director of the Secretariat for Ecclesiastical Affairs of the Ministry of Culture of Slovakia Vicent Mačovský and his deputy, Dr. Milica Nováková; Counsellor Envoy of the USSR Embassy I. A. Cherkasov and embassy secretary I. V. Blinov, and others.

The conferment ceremony began with a prayer. The Dean of the John Amos Comenius Theological Faculty, Prof. Dr. Josef Smolík, opened the sitting. He announced the decision of the Theological Faculty Council to confer the degree of Doctor of Theology *honoris causa* on Metropolitan Filaret of Minsk and Byelorussia and warmly greeted Metropolitan Filaret and all those present.

Prof. Dr. Milan Opočenský read out Metropolitan Filaret's *curriculum vitae*, giving a high appraisal of his archpastoral, theological, ecumenical and peace activities. On the dean's proposal, the conferral and the presentation of the doctoral diploma was performed by pro-dean Prof. Dr. Pavel Filipi. In keeping with tradition, he read out in Latin the conferment rules and the new doctor's obligations towards the theological faculty, and then presented the diploma of Doctor of Theology to His Eminence Filaret.

The doctoral hymn was played on the organ.

Metropolitan Filaret delivered his doctoral speech, entitled "Problems of the Formation of Russian National Self-Consciousness in Connection with the Baptism of Russ".

Speaking on behalf of the Theological Faculty, Prof. J. Smolík warmly congratulated the new doctor of theology. He wished Vladyka Filaret further success in promoting sisterly ecumenical contacts between the Churches of Czechoslovakia and the Soviet Union. He stated with satisfaction that over the last few years the John Amos Comenius Theological Faculty

n Prague had conferred the degree of Doctor of Theology *honoris causa* on several eminent hierarchs of the Russian Orthodox Church, who formed a valuable addition to the faculty. Dr. Smolík said the Theological Faculty would continue to expand the sisterly contacts between the Church of Czech Brethren and the Russian Orthodox Church for the glory of the One God, Our Lord Jesus Christ, Who has commanded us to love each other and make peace among people. Dr. V. Janků congratulated His Eminence Filaret on behalf of the Czechoslovak government. He said it supported and valued the development of sisterly contacts between the Churches of Czechoslovakia and the Soviet Union since in the present international situation only the combined efforts of the peoples of the socialist countries and all men of good will, acting in unity, with mutual trust and mutual respect, could save mankind from nuclear catastrophe. Moderator Canon Zdenek Adler offered Vladyka Filaret his warm felicitations on behalf of the Ecclesiastics Committee of Czechoslovakia's Churches. He said the name of Metropolitan Filaret of Minsk and Byelorussia was widely known, and his ecclesiastical works were valued highly by religious workers in Czechoslovakia. Every visit by His Eminence to Czechoslovakia, every encounter with him, provided fresh inspiration for joint endeavours in saving the sacred gift of life from nuclear catastrophe.

In his capacity as Dean of the John Amos Comenius Theological Faculty, Prof. Dr. Josef Smolík gave a great reception in honour of the new Doctor of Theology. There were congratulatory addresses for Metropolitan Filaret by František Jelínek, Patriarch Dr. Jiříroslav Novák, His Beatitude Metropolitan Dorotej, Věcent Mačovský, General Bishop Dr. Jan Michalko, Prof. Dr. M. Salajka, Prof. Dr. K. Gabriš, Canon Prof. Dr. F. Vymetal, Archpriest Prof. Dr. Š. Pružinský, Dr. Dušan Kaška, and the Rev. Emanuel Varga on behalf of President of the Christian Peace Conference, Bishop Dr. Karoly Toth, and the CPC General Secretary, Dr. Lubomir Miřejovský). The speakers expressed their good wishes for Metropolitan Filaret and

their trust that the sisterly contacts with the Russian Orthodox Church would contribute to the further drawing together of all the forces working to maintain peace on Earth.

Acknowledging the congratulations, Metropolitan Filaret thanked the dean, Prof. Dr. Josef Smolík, the professors and the lecturers of the John Amos Comenius Theological Faculty for conferring on him the high degree of Doctor of Theology *honoris causa*. He expressed his profound gratitude to Dr. Vladimir Janků and other Czechoslovak government representatives for their congratulations, for the attention they had given him and for their participation in the conferral ceremony. He also thanked all the speakers who had addressed words of greeting to him. The Metropolitan said he valued highly the ecumenical and peace activities of Czechoslovakia's religious workers and expressed the hope that in offering up ecumenical prayers and multiplying their joint endeavours for disarmament and the preservation of world peace the members of the Czechoslovak Churches and the Russian Orthodox Church would be inspired by a still greater sense of responsibility.

On November 26, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia and Members of the Holy Synod of the Czechoslovak Orthodox Church gave a luncheon for Metropolitan Filaret, after which Metropolitan Filaret attended an enlarged session of the Committee of Czechoslovak Religious Workers. It was chaired by moderators Canon Zdenek Adler and Prof. K. Gabriš. The latter opened the proceedings. He greeted all committee members and the guests who had come to Prague for the enlarged session. An inspiration to the assembly, he said, was the presence of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace.

Metropolitan Filaret thanked the moderators and committee members for the invitation to attend the session and gave a detailed account of the activities of the public commission he heads. There followed addresses by the Primate of the Roman Catholic Church in the Czech Lands František

Tomášek, His Beatitude Metropolitan Dorotej, Dr. V. Janků, Patriarch Miroslav Novák and many others. The speakers dealt with the activities of the CPC, the WCC, the Regional Committee of the Christian Churches of Czechoslovakia, the Ecumenical Council of Churches in Czechoslovakia and the Pacem in Terris organization. Cardinal Tomášek gave an account of the days of peace prayers held in Assisi, Dr. Janků spoke about the Reykjavik meeting between General Secretary of the CPSU Central Committee Mikhail Gorbachev and US President Ronald Reagan.

On the same day Metropolitan Filaret, accompanied by Bishop Vladimir and Hieromonk Serafim, was received by Dr. Matej Lúčan, Deputy Chairman of the ČSSR Government. Dr. V. Janků, Counsellor-Envoy of the USSR Embassy I. A. Cherkasov and Embassy Secretary I. V. Blinov took part in the conversation. Matej Lúčan congratulated Metropolitan Filaret on the high degree of Doctor of Theology and expressed his satisfaction at the fact that the Russian Orthodox Church, with her great experience of working for world peace, was inspiring the Churches of Czechoslovakia to follow her example in spreading peace among people. Metropolitan Filaret thanked Dr. Lúčan for the congratulation and said that spreading peace among people was the duty of every Church.

Then the Metropolitan visited the USSR Embassy, where he was received by Ambassador Extraordinary and Plenipotentiary V. P. Lomakin. Counsellor-Envoy I. A. Cherkasov, Counsellor V. N. Filippov and Embassy Secretary I. V. Blinov took part in the

conversation. Metropolitan Filaret described in detail the programme of the festivities for the approaching Millennium of the Baptism of Russia.

In the evening Dr. Vladimir Janků and staff members of the ČSSR Government's Secretariat for Ecclesiastical Affairs gave a supper in honour of Metropolitan Filaret. USSR Embassy Counsellor-Envoy I. S. Cherkasov and Embassy Secretary I. V. Blinov attended.

On November 27, the General Bishop of the Evangelical Lutheran Church of Slovakia, Chairman of the Ecumenical Council of the Churches of Czechoslovakia Dr. Jan Michalko and Chairman of the CPC Regional Committee in Czechoslovakia the Rev. Prof. Dr. M. Salajka gave a luncheon for His Eminence Filaret. The General Bishop Jan Michalko told him about the work of the Ecumenical Council and its heads. Prof. Salajka spoke about the activities of the Regional Committee. Metropolitan Filaret thanked them for the information and described the preparations for the Millennium of the Baptism of Russia.

On the same day, Metropolitan Filaret, accompanied by Hieromonk Serafim, left for Moscow. He was seen off at the airport by His Beatitude Metropolitan Dorotej, Bishop Vladimir, Protopresbyter Jaroslav Šuvarský, Canon Zdenek Adler, Prof. K. Gabříč, and Prof. Josef Smolík. Deputy Director of the ČSSR Government Secretariat for Ecclesiastical Affairs M. Mikulkova, secretariat staff member V. Sokolov and Secretary of the USSR Embassy I. V. Blinov also came to the airport to bid farewell to the Metropolitan.

Bishop VLADIMIR of Podolsk

A Visit to Theological Schools in the United States

In response to an invitation by the National Council of the Churches of Christ in the USA, a delegation of teachers and students of the Russian Orthodox Church theological schools visited the United States from November 9 to December 6, 1986.

The delegation was headed by Archpriest Prof. Vladimir Sorokin of the Leningrad Theological Academy, Dean of St. Nicholas and the Epiphany

Cathedral in Leningrad. Members of the delegation included Archimandrite Docent Iannuarii of the Chair of New Testament Studies and Secretary of the Leningrad Theological Academy Council; Archpriest Viktor Petlyuchenko, Assistant to the exarch of the Alexandria Patriarch, Dean of the Alexandria Church Metochion in Odessa and teacher at the Odessa Theological Seminary; Hegumen Makariy, teacher at the



Delegation of theological schools of the Russian Orthodox Church at the Episcopal Divinity School, Cambridge, Mass., December 1, 1986

Moscow Theological Seminary; Protodeacon Vladimir Nazarkin of the Holy Trinity-St. Sergiy Lavra, a staff member of the Department of External Church Relations of the Moscow Patriarchate; Hieromonk Nikandr, of the Trinity-St. Sergiy Lavra, a 3rd-year student of the MTA; T. A. Volgina, chief of the English section of *The Journal of the Moscow Patriarchate*, a student of the Extramural Courses of the MTS; I. Ponomareva, a 4th-year student of the LTA and helper to the assistant director of the LTS precentorial courses; P. Karpenko, a 3rd-year student of the Moscow Theological Academy and DECR staff member; G. P. Krasnovetov, an LTA 3rd-year student; A. Rybin, an MTS 4th-year pupil; I. Yurchuk, a 4th-year pupil at the LTA; and Z. I. Nosova, a DECR interpreter.

A large group of church workers from the Soviet Union travelled to the United States earlier that year at the invitation of the National Council of the Churches of Christ in the USA (see *Orthodox Life*, 1986, No. 10, pp. 46-57). This was therefore the second visit of a Soviet group in 1986, but it was the first in the history of the Russian Orthodox Church's relations with the USA. It was the first time that a group consisting exclusi-

vely of theological school teachers and students has made such a visit.

The goal of the trip was to afford both parties the opportunity to familiarize themselves with theological education, ecclesiastical and liturgical life in the Russian Orthodox Church and the Christian Churches of the United States, and to exchange information on matters of mutual interest.

During their 26-day stay in the United States the representatives of the Moscow Patriarchate's theological schools visited 12 theological seminaries, 9 theological schools and colleges and 6 centres of education. During these visits the delegation members met with more than 6,000 professors, teachers, administrative personnel and students. Most of the theological institutions were Protestant, with only a few Catholic and Orthodox schools represented. The delegates also had extensive contacts with American Christians during services at large churches on Sundays and feast days, when visiting cathedrals, churches or in day-to-day meetings. The Americans were particularly interested in the fact that Orthodox women from the USSR were also part of the delegation. Not a meeting took place without someone raising questions about the life of women in

the USSR and their participation in church activities.

During its stay in the USA the delegation visited New York, Washington, Atlanta, Chicago, Boston and Princeton. The trip began in New York. The delegation's travelling guide was the Rev. Donald Nead, a representative of the NCCC and campus pastor of the University Church at Purdue University in West Lafayette, Indiana. Prof. Bruce Rigdon of the McCormick Theological Seminary in Chicago and Protodeacon Michael Roshak of the Autocephalous Orthodox Church in America, an NCCC staff member and Director of the Europe/USSR Office, together saw to the implementation of the programme that had been drawn up earlier.

The delegation arrived in New York on November 9. They were met at the airport by Michael Roshak, and flew on immediately to Washington. Awaiting them there were Prof. Bruce Rigdon, Dr. Richard Reid, Rector of the Virginia Episcopal Theological School; the Rev. Churchill Gibson, chaplain of the seminary church; Martha Horpe, assistant rector, and a number of students. From the airport they travelled by car to the Washington suburb of Alexandria, Virginia, where they were housed at the Episcopal Theological School. The institution opened its doors in 1823. George Washington lived not far from the seminary and attended a church nearby; a monument has been erected there to the first president (1789-1797).

Students of all ages study at the seminary. Among them is even an admiral.

On November 10, after visiting the seminary buildings and the library, a discussion was held with teachers and students on the topics: "Anglican-Orthodox Relations" and "The Ecumenical Activity of the Russian Orthodox Church". Addressing the first topic, seminary Prof. M. Newman noted the positive impact of Orthodoxy on the Anglican liturgy. She also spoke of the Fellowship of Saint Alban and Saint Sergius, which, in the 60 years that it has been carrying out its ecumenical mission, has played an important role in the development of relations between the Anglican Church and the Russian Orthodox Church. Working together within the framework of the WCC, she

remarked, has also improved mutual understanding. She acknowledged, however, that the ordination of women in the Anglican Church has proved detrimental to mutual understanding even among some Anglican Churches.

During the service which followed the discussion the delegation members sang *Praise ye the name of the Lord* and the Lord's Prayer.

In the afternoon the delegates visited the Washington Theological Consortium and the Catholic University of America in Washington. The consortium brings together 10 theological schools. Thanks to the coordinating activities of this institution students from the participating theological schools can attend lectures and use the library facilities of each other's institutions. Consortium Director Daniel Martensen, a well-known ecumenical figure, gave a warm welcome to the guests and told them about the consortium's activities. During the open, friendly conversation that followed he spoke with great warmth about his numerous meetings with Russian Orthodox theologians and church workers. Close to fifty consortium staff members took part in the discussion.

Later that day the delegation visited St. Dominic's Catholic Research Centre. They were received by Brother Carlton Jones, director of the centre, who informed them of its activities and took them on a tour of the national Catholic Shrine—the Church of the Immaculate Conception. Here the delegation members sang "Rejoice, O Mother of God and Maiden". The construction of the church was completed in 1983. A prominent feature of the interior decor are the mosaics, among which one depicting sessions of the Second Vatican Council with Pope John XXI presiding; pictured among the Orthodox observers at the Council is Archpriest (now Protopresbyter) Vitaliy Borovkov representing the Russian Orthodox Church. The members of the delegation sang the kontakion "To Thee, O Mother of God, victorious Leader triumphant hosts!".

The delegation visited the Catholic Oblate College, whose students include a considerable number of Latin Americans. In their talk with the college rector, Dr. Richard Murphy, they spoke about the life of theological schools of the Russian Orthodox Church.



Delegation of the Russian Orthodox Church in the church of St. Vladimir's Seminary, New York

Late in the evening the delegation members arrived at the Wesley Theological Seminary of the United Methodist Church. On November 11 they attended a lecture at the seminary, which is the largest in Washington, with an enrollment of close to 300 students. Prof. Howard Nash gave a lecture on the topic "Christ and Culture". The principal topic of discussion, however, was the spiritual life of the "black Church" and the "theology of liberation" it espouses. This theology is divided into three subgroups: Latin American, black and women's theology. During a meeting with faculty and students of the seminary the members of the delegation inquired about the social conditions that have given rise to these "theologies". Their hosts, in their turn, asked about religious life in the Soviet Union, of which they knew little or perceived it in a distorted light. Archpriest Prof. Vladimir Sorokin told them about the historical development of the Russian Orthodox Church, her life today, her ecumenical and peacemaking activities, and how religious education is currently organized in her theological schools.

One of the students recounted how he had attended a Sunday service at the St. Nicholas Cathedral of the Autocephalous Orthodox Church in America, and subsequently a Quaker service. After the splendor of Orthodoxy

he found himself uncomfortable among the Quakers. It is this splendor, he underscored, that attracts Americans to Orthodoxy.

During the worship service which followed the members of the delegation sang a number of Orthodox hymns, and at the end of the service "Many Years" was sung to the peoples of both nations.

During the second half of the day the delegation toured the Capitol, Senate and House of Representatives, and the National Air and Space Museum.

The same day the delegation visited the St. Nicholas Cathedral of the Autocephalous Orthodox Church of America. The cathedral is of recent construction, but is built in the style of 12th-century Vladimir architecture. After a brief moleben, the Dean, Archpriest Dimitry Grigorieff, who took part in the Kiev Study Church Conference held in July of 1986 in preparation for the Millennium of the Baptism of Russ celebrations, gave a warm welcome to the guests from the Russian Orthodox theological schools. Archpriest Vladimir Sorokin noted in his response that the Akathistos to St. Nicholas is sung weekly at the St. Nicholas Cathedral in Leningrad, and conveyed the best wishes of his congregation to Orthodox Americans.

That evening the delegation visited

the Washington Episcopal Cathedral of Sts. Peter and Paul. Construction of the cathedral was begun in 1907, and is scheduled to be completed in 1990. It is built in the 14th-century Gothic style. Charles Perry, rector of the cathedral, told the guests about the activities of the parish. School-age children are taught the religious fundamentals here, and clergy gather periodically for continuing instruction in pastoral care. The cathedral conducts a number of programmes, conducting Bible study groups, for example, and hosting ten to fifteen conferences per year. A conference is soon to be convened on the

forthcoming celebration of the Millennium of the Baptism of Russ. The cathedral's contribution to the celebration of this great historical event will be the organization of a concert of Russian Orthodox hymns performed by the cathedral choral society numbering some 200 people. Among the numerous high reliefs inside the cathedral on the eastern side are figures of Princess St. Olga, Equal to the Apostles, Enlightener of the Russian Land, and His Holiness Patriarch Nikon of Moscow and All Russia (1652-1667).

Hegumen MAKARIY, MTS teacher

(To be continued)

Ecumenical Prayer

A traditional ecumenical prayer was held in Moscow on January 30, 1987, in the Church of All Saints in Sokol. Its theme were the words of an apostle Paul *If any man be in Christ, he is a new creature* (2 Cor. 5. 17).

Participating in the ecumenical service on behalf of the Russian Orthodox Church were: Bishop Feofan of Kashira, Protopresbyter Vitaliy Borovoi, the representatives of the synodal institutions, theological schools, the parishioners of the church. There sang a choir of the Moscow Theological Academy conducted by Hieromonk Nikifor.

Participating in it also were: on behalf of the Antiochene Orthodox Church, the representative of the Patriarch of Antioch to the Patriarch of Moscow, Archimandrite Niphon, Dean of the Antiochene metochion in Moscow; on behalf of the Bulgarian Orthodox Church, the representative of the Patriarch of Bulgaria to the Patriarch of Moscow Archimandrite Gavriil, Dean of the Bulgarian metochion in Moscow; on behalf of the Armenian Apostolic Church, Archimandrite Tiran, Rector of an Armenian church in Moscow; on behalf of the Roman Catholic Church, Father Stanislas Majeika, Rector of St. Louis Church in Moscow; on behalf of the All-Union Council of the Evangelical Christians-Baptists, V. G. Kulikov, the editor of the *Brethren Messenger* journal, and G. A. Sergeyenko, assistant to the senior presbyter in the RSFSR; on behalf of the Seventh-Day Adventists, the Rev. P. G. Panchenko, Chairman of the Seventh-Day Adven-

tists Church of the RSFSR central region.

The Rev. Hans-Peter Friedrich and Catholic Father Wolfgang Offermanns from the FRG Embassy and Catholic Father Norman Meiklejohn from the USA Embassy took part in the ecumenical prayer too.

The service was led by Protopresbyter Vitaliy Borovoi. In his introductory speech he spoke about the feeling of shame and repentance which overwhelms him when praying for unity of Christians for the words are not proved by the deeds: we, Christians, in our prayer are pleading for unity though, at the same time, we do too little for its realization. The common cause of the defence of peace surely serves the purpose of unification but it's not enough. Each Christian should make steps towards unity.

With the exclamation "In the Name of the Father, and of the Son, and of the Holy Spirit" Father Vitaliy began the order of ecumenical prayer, worked out by the World Council of Churches together with the Roman Catholic Secretariat for Promoting Christian Unity. This order was established historically: for the first time the movement to conduct the prayers to the Holy Spirit with the call for All-Christian unity emerged in the protestant circles in Scotland in 1740. Such prayings began to be widely spread among the Christians after 1930, when a Catholic priest from Lions Abbot Paul Kutûryě, an inspired preacher of Christian unity, had put forward an idea of yearly Christian prayers.



Ecumenical prayer in the Church of All Saints at Sokol, Moscow, January 30, 1987

After reading the prayers "O Heavenly King", the Trisagion and "Our Father" Protodeacon Vladimir Romanov said a great ectene, V. G. Kulikov read the verses 14-29 of Psalm 118 *The Lord is my strength...* and the Rev. Peter Friedrich read verses 20-25 of chapter 45 of the Book of the Prophet Isaiah. Then the participants read the Niceno-Constantinopolitan Creed, each in his own language. After saying the Prokimenon of the Day Archimandrite Niran read part of chapters 5 and 6 of the Second Epistle of Paul the Apostle to the Corinthians, Archimandrite Nipon—verses 1-7 of chapter 15 of the Gospel According to Saint John, then the choir sang a song of Resurrection tone 6 "Having beheld the resurrection of Christ..." The sermon on the theme of the ecumenical prayer was delivered by Archimandrite Gavriil. He underlined the significance of the ancient Bulgarian Church in the Christianization of the Slavs, reminded of its positive role in the Orthodox Churches' joining the ecumenical movement, especially marking the efforts of Protopresbyter Academician Stefan Tsankov in the field of the inter-Church contacts. Then Father Gavriil said: "Today together with all people of God we are praying for unity and peace, the vital problems of mankind. War is the source of sufferings and disasters for all peoples. Struggle for peace is the most

important task at present. To succeed in it we must first of all have unity in struggle. Nowadays peacemaking is closely linked with the struggle for disarmament, for the elimination of nuclear weapons so fearful for humanity. We must thank God for giving us wise leaders, who are conducting a consistent struggle for the liquidation of nuclear arsenals and peaceful exploration of space, for saving mankind from a terrible nuclear winter, for saving our planet from devastation."

The Rev. Peter Friedrich read the prayer from the so-called Vancouver Worship Book: "Across the barriers that divide the Christians..." The prayer ended with the words: "Reconcile us, O Christ", which were said by all those present. Then the participants of the service read the prayers of their confessions. After "More Honourable than the Cherubim" and the exclamation "Glory be unto Thee, Christ our God, in Whom we Hope, Glory be unto Thee", Father Vitaliy Borovoi read the prayer of Metropolitan Filaret of Moscow for the beginning of every day: "Lord, grant us to greet the coming day in peace." Bishop Feofan blessed the participants of the service, the choir sang the hymn of St. Ambrose of Milan, "Te Deum laudamus..." In conclusion the traditional "Many Years" was sung.

E. SPERANSKAYA

Interpretation of Divine Liturgy by St. Maximos the Confessor

Theological Aspect

From the title of St. Maximos's work it is obvious that it is a guide to recall to mind the Sacrament which, according to the Holy Father, "has time as its natural destroyer... and requires a means of renewal... the power inherent in the word—to preserve the memory invariable and inexhaustible". Writing this guide St. Maximos notes that he will not be repeating the work of St. Dionysios the Areopagite, the *Ecclesiastical Hierarchy*, "although the symbols relating to the Holy Sacrament of Gathering" (Chap. 24) in essence speak of this.

St. Maximos followed the path of interpreting the Sacrament through the liturgical service of the Church, asserting that "the Holy Church bears the image and likeness of God because of which she possesses the same efficacy". The image carries the energy of the Prototype, this is the basic point of departure of St. Maximos's argument. And by this tenet in the given work he anticipates the decisions taken at the Seventh Ecumenical Council, although he is better known as the saint who influenced the acts of the Sixth Ecumenical Council. According to the well-known Catholic patrologist, Prof. Ch. Schönborn, to St. Maximos the Confessor "we owe the greatest Christological synthesis in the Early Church". But he was not only "a speculative theologian", but one of the "greatest knowers of mysteries" and instructors of spiritual life (*Lebemeister*) in the Christian East¹. All this helped St. Maximos the Confessor to expound clearly the teaching on love as an "icon of God", which exerted a great influence on all subsequent Orthodox theory of iconoduly². The Christological synthesis realized by St. Maximos played a special role in this, for well known are the indissoluble ties binding the questions of icons and the dogma of the Incarnation, which was stressed by all Orthodox iconodulists³.

The abolition of the image leads to the loss of the energy of the Prototype. Therefore, the theology of St. Maximos was particularly important for the Church during the iconoclastic controversies when it was necessary to defend the frontiers of Orthodox Faith from Mohammedanism which was gathering strength; the latter did not recognize any interpretation of the personalities of saints in images and weakened the theological principles of Orthodoxy through the infiltration of heretical teachings.

According to St. Maximos, just as in creation God providentially joins and transforms men, raising them to the source solely through union with Himself and thereby with each other, thus too the Holy Church of God grants men, in conformity with their faith, "a single, simple and unbreakable bond forming one body, worthy of Christ Himself".

Discoursing on the meaning of the liturgical sacrament and its expression in the Eucharistic gathering of the faithful, presenting a true image of the Church as the "icon of God", St. Maximos blazes the path for the decision on the ecclesiological problems, answering the question: "What is the Church?"

In essence Chapter 2 and the following chapters give a catechetical interpretation of what the Holy Church is according to the Creed: "visible and invisible".

By commenting upon the parts of the church, by revealing the sacred thing in the liturgical acts, it is shown that "the church is the sanctuary in potentiality in as much as the sacred rite spreads to it too when the mystical act rises to its apex. And, vice versa, the sanctuary is the church because the mystical act really originates there" (see Chap. 2). By this St. Maximos expresses the idea of the integrity of the

church through her two components, analogous to the two natures of Christ. "And the image of the being of the church not-made-by-hand is wisely revealed through that of the one made-by-hand: the Heavenly world in it is the sanctuary, dedicated to higher powers, and the earthly world, corresponding to those whose lot is sensual life, is the church proper.... Those capable of [spiritual] vision find the entire cognizable world mysteriously impressed upon the whole sensual world by means of symbolical images. All the sensual world under spiritual speculation appears to be contained in the entire cognizable world, which can be comprehended thanks to [ideas] *logoi*". This counterposing of ideas and images, carried over to the plan of symbolization, linguistic problems, is a repetition of the preceding argument about the church, but in relation to the human world, the world of concrete personalities which constitute the Church.

This theme is dealt with in greater detail in Chapter 4, in which the mutually conformable representation of man and Church is discussed. The mind, soul and body correspond to the prothesis, sanctuary, and the church proper. According to this conception of the inner world of worshippers, St. Maximos distinguishes the types of theology: the mind—sacramental theology; the soul—natural speculation, and the body—moral philosophy. He develops this structure in Chapter 5, where he speaks of the triplex soul whose life is first of all subject to the action of two powers: "reasonable, free-will one" and "vital", not possessing freedom of choice. The reasonable power consists of the activity of the intellect and the speculative ability of the mind.

Further on, extending his analogies to Holy Scripture, St. Maximos designates the Old Testament as the body and the New as the soul, spirit and mind. According to his method of interpretation of Holy Scripture, the body represents the historical reality of the biblical events, and the soul, the meaning of what is written which is the "aim of the striving mind".

This tenet is organically bound with the entire theological system of St. Maximos, which "is based on decisive reference for the spirit rather than matter, the soul rather than the body,

the inner rather than the outer. According to St. Maximos, the Lord came in order to fulfil the Law, to fulfil it spiritually, and not in its letter. This abolishing of the letter of the Law constitutes the principal peculiarity of Christianity and the work of Christ". He considered that literal interpretation contradicted directly the spirit of Christianity⁴. Hence "literalism in exegesis is the Judaistic imperception of the Incarnation"⁵. Therefore, St. Maximos constantly stresses that Holy Scripture must not be perceived merely as a book of history⁶. Skilfully adapting the method worked out by the Alexandrian school of interpreting the Holy Scriptures, which he not very accurately denotes as "allegoric", St. Maximos constantly strove to understand and transmit to others the spiritual meaning of Holy Scripture. By virtue of this "allegory" (or, rather, *anagogi*—Gk.) for St. Maximos is "not merely an exercise of the mind, but the vital ray of the spirit, the life of the heart in God"⁷.

In the following short chapters (6 to 24), St. Maximos examines in detail the meaning of the liturgical sacrament as it is revealed on three levels: action, contemplation, and cognition for several types of believers—men of action, fulfillers of the commandments; speculative men who are moreover used to contemplation, and finally, men capable of an all-round comprehension of the cognizable. In the last chapter, St. Maximos gives a short compendium of his systematic teaching, given in a small but unusually capacious theological treatise.

NOTES

¹ Schönborn Ch. Die Christus-Ikone. *Eine theologische Hinführung*. Schaffhausen, 1984, p. 107. The author of the study calls St. Maximos a "speculative theologian", meaning his unique intellectual abilities.

² *Ibid.*, p. 129-138.

³ G. A. Ostrogorsky. "Combining the Question of Holy Icons with Christological Dogma in the Works of Orthodox Apologists of the Early Period of Iconoclasm". *Seminarium Kondakovianum*. I. Prague, 1927, pp. 35-48.

⁴ S. L. Epifanovich. St. Maximos the Confessor and the Byzantine Theology. Kiev, 1915, pp. 112-114.

⁵ G. V. Florovsky. The Byzantine Fathers of the 5th-8th Centuries. Paris, 1933, p. 210.

⁶ V. Croce. *Tradizione e ricerca. Il metodo teologico di san Massimo il Confessore*. Milano, 1974, p. 50.

⁷ S. L. Epifanovich. *Op. Cit.*, p. 114.

Deacon ALEKSANDR MUMRIKOV
I. VENEDIKTOV

Veneration of St. Nicholas in Russia

(For the 900th anniversary
of the translation of his relics to Bari)

Historical Digression



After the Lord Jesus Christ and His Most Pure Mother, the Ever Virgin Mary, St. Nicholas has been the most venerated saint in the land of Russia, since the time of its conversion to this day. There is not a city or town in Russia where of old there was no church dedicated to St. Nicholas or at least a side-chapel. In every Orthodox home there is an icon of St. Nicholas.

According to the Rule of the Russian Orthodox Church, in the liturgical cycle of the week, St. Nicholas has his own day, devoted to his glorification—Thursday. In the icon of All Saints Who Shone Forth in the Land of Russia, St. Nicholas is often to be found, although he lived and “shone forth” in Asia Minor. In the olden days Protestant foreigners ironically remarked that St. Nicholas was a special Russian “god”, connecting this with the alleged ignorance of the Russian people and their inclination to idolatry, and revealing, thereby, a false concept of the Orthodox Faith. The truth is that the veneration of St. Nicholas in Russia is exceptionally all-national by nature. How did this happen? Why did the archbishop of the small city of Myra on the southern shore of Asia Minor become “their own”, so dear and near, and so great for the entire believing people of Russia?

The detailed *Life* of the saint and the story of how his glorious relics were translated from Myra in Lycia to Bari contain descriptions of some of his miracles, given only as examples, because to describe everything connected with him in ecclesiastical history is simply impossible.

In times immemorial, apparently before the Arab conquests and long before the conversion of Russia, “some God-fearing men from the mouth of the river called Tanais” that is, from the mouth of the Don, “having heard of the myrrh-exuding and healing relics of the saint of Christ, Nicholas, reposing in the city of Myra in Lycia, decided to

sail there by sea and venerate them so, filling their ship with wheat, they set sail for those parts...”. In all probability they were Slavs—Russians. As is known, before the 7th century there were settlements of Russians on the Don (later the Russians were forced out by the Hazaras). The Russians, among whom there already were many Christians, carried on a lively trade in corn with the countries of the East and the Hellenic world. And so, after these “God-fearing men” left the harbour and went out into the open sea, they met with a big storm, and for several days the ship was in grave danger, so much so that they decided to turn back. But St. Nicholas, who appeared to them sailing in a boat over the sea, encouraged them, calmed the sea and gave them good sailing weather right to Myra. After praying with deep gratitude to their defender and deliverer, the merchants returned home and “told everyone everywhere what had happened to them on the way”.¹

This case is particularly interesting because it gives us reason to look back into the centuries and see that the veneration of St. Nicholas began within the boundaries of the future Kievan Russia a long time ago and, apparently, by the 9th century it was widespread. This makes it understandable why, in A.D. 861, or 862, Prince Askold of Kiev after hearing the sermon in Kiev delivered by Sts. Cyril and Methodius, Equal to the Apostles, approved the first baptism of Kievans², and desired to be named in Holy Baptism after the holy hierarchy of Myra. A century later, the Grand Duchess St. Olga, Equal to the Apostles, had a church built over his grave and dedicated it to St. Nicholas. And so the first Christian prince of all Russia was named Nicholas.

After A. D. 988, when the great event of the Baptism of Russia took place, the veneration of St. Nicholas the Miracle-Worker of Christ became open and widespread. Old narratives have brought down to us the following incident.

In the 12th century in Kiev, a certain

man and wife with their small son set sail across the Dnieper and were caught in a storm. The boat capsized. The adults managed to save themselves, but their boy, their only son, was drowned. The parents, although deeply shaken, did not lose heart, and began praying with tears to St. Nicholas to entreat God to return to them their child. Their ardent prayer was heard. Several days later, they found the boy in the choir of the St. Sophia Church in Kiev by the revered icon of St. Nicholas.³

Through the intercession of St. Nicholas the city of Mozhaïsk was saved from enemy attack in the 14th century. In commemoration of the event a special icon was painted and named St. Nicholas of Mozhaïsk—he is depicted full length with a sword in his right hand and a model of the city in his left. The principal cathedral in Mozhaïsk was dedicated to St. Nicholas. In honour of St. Nicholas the principal cathedrals are named in the cities of Zaraïsk, Izborsk, Ostrov, and Novgorod the Great (12th century). Churches and monasteries dedicated to St. Nicholas, which became famous, were erected in Kiev, Smolensk, Pskov, Toropets, Galich, Arkhangelsk, Veliki Ustyug, and Tobolsk. In Moscow, a great number of churches were dedicated to St. Nicholas. One of the main towers of the Moscow Kremlin is called Nikolskaya (of St. Nicholas).

St. Nicholas was especially venerated by sailors and merchants who sailed the high seas to distant countries; they revered the Miracle-Worker Nicholas as the patron of all travellers on land and

sea. Churches built by such merchants were often called by the people "of Nicholas the Wet". Recall the famous Naval Cathedral of St. Nicholas in Leningrad.

However, he was venerated not less by peasants and all kind of unfortunate people, for whom the saint was a special helper and protector in misfortune and sorrow.

From the Arctic Ocean to Central Asia and from the Baltic Sea to the Pacific Ocean St. Nicholas monasteries stood like sentinels in Russia. Of interest is the geography of these cloisters. The majority of them were situated in the primordial Russian lands—in the dioceses of Moscow, Kiev, Tver, Kostroma, Vologda, Vladimir, and Novgorod; there are ten times more of them than cloisters dedicated to other saints. Therefore, St. Nicholas may be considered the most venerated saint in Russian monasticism.

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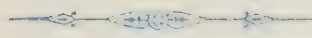
¹ Inasmuch as the Russian version of the *Life* of the 18th century does not mention the miracles of St. Nicholas in Russia, whereas the given instance is described in detail, one may assume that we are dealing with one of the earliest legends.

² See about this: A. V. Kartashev. *Ocherki po istorii Russkoi Tserkvi* (Essays on the History of the Russian Church). Paris, 1959, Vol. I, pp. 70-92 (Chapter entitled: "First Baptism of Kievan Russes").

³ *Manual for the Clergy*. Moscow, 1978, Vol. 2, p. 366.

Archpriest LEV LEBEDEV

(To be continued)



The Sacrament of Penance

The Order of Confession

Repentant Christians must know and feel the holy life based on the fulfilment of God's commandments. At Confession, the priest helps the penitent to penetrate into the essence of this life.

Do we ever reflect, he says, why there is an insufficiency in us of this holy, divine life? Why do we constantly transgress the will of the Lord? Let us ponder over this. We hear that we must lead a pious life, do good deeds and acts of piety. We read about this in books, we learn about the commandments of the Lord God at Confession and about how men break these commandments. The years pass and nearer draws the transition to Eternal Life. In all this there is a mystery which we must know.

This mystery is revealed to us by Jesus Christ our Lord in the words: *Without me ye can do nothing* (Jn. 15. 5). We, however, are used to living and thinking that our main support in all affairs is "I myself", "my mind", "my powers". We try and endeavour to do good acts and deeds in life. Nevertheless, often blinded by our self and pride, we forget humility, without which there cannot be good deeds that lead to salvation.

Blessed are the poor in spirit, Christ says, *for theirs is the kingdom of heaven* (Mt. 5. 3). With the awareness of the poverty of the spirit begins the true happiness of all men. Not the earthly, illusory, fleeting happiness we are chasing all our lives like shadows, but true bliss which is part of eternity and the beginning of which is in translating into life the Sermon on the Mount of Christ the Saviour.

Blessed are the poor in spirit... Blessed, meaning worthy of veneration and praise, for their bliss flows from the grace of God and consists in being part of the glory of God. To be aware of the poverty of the spirit means the same as having a humble understanding of one's spiritual qualities, abasing oneself, considering oneself a sinner, as well as having qualities opposed to pride, vainglory, conceit. To such people belongs the Kingdom of Heaven. Those meek in spirit being conscious of their sinfulness and unworthiness, wholly give themselves up to the guidance of Divine Grace, not trusting at all in their own spiritual powers. It is then that Divine Grace makes them heirs of the Kingdom of Heaven.

We commit the sin of mental pride when we do not worship God as the Absolute Lord and the Source of all blessings. In our audacity we begin to doubt the existence of God, the Gospel, and the Sacraments of the Church. Lord forgive us, sinners! We sin when we do not praise God duly, or do not consider Him the source of all the blessings we receive, when we do not thank the Lord for His mercy to us. Forgive us, O Lord!

We sin by not thinking that we depend wholly on God, not trusting Him alone; by not

asking for His grace and assistance before speaking or doing something, depending wholly on our own powers or seeking help from other people, and perhaps even, in our great foolishness, resorting to the aid of witches, magicians and fortune-tellers. Lord, forgive us, sinners!

There is another horrible sin—turning to the devil for help. If there are among you such people this sin must be repented of personally approaching the priest for the prayer of absolution.

We sin also when we consider that the good things we received from the Lord are due to our own merit. And He turns away from us *for every one that is proud in heart is an abomination to the Lord* (Prov. 16.5).

"One humble in spirit," according to St. Marcarius of Egypt, "abides constantly in great humility and heartfelt sorrow because of his worthlessness, and always keeps before the gaze of his soul its sinful sores". We also call ourselves, and perhaps really consider ourselves sinners. However, this feeling is far from humility, for according to St. John Climacus, "the heart is tested when you are dishonoured by others".

Which one of us can say that we bear without complaint reproaches, vexations, and abuses? How often, in such circumstances we lose our presence of mind, fall into despair and even become gravely ill! Such things happen because of our pride.

O Lord, we are so ambitious, we love only praise or, at least, a silent recognition of our imaginary merits. We do not bear the least reprimand from anyone, even from our fathers, confessors, our superiors at work, and parents. We cannot accept reprimands meekly, not to say, thank the Lord, Who opens our eyes to our deficiencies. O Lord forgive us, conceited and ambitious ones!

Expecting praise and approval and not receiving them, we become irritated, despondent and lose tranquillity. Keen on self-exaltation we are filled with envy roused by the perfection and dignity of others. Not being ready to be happy at these qualities in others, we try in every way to abase and blacken them, by every means denigrating and derogating their merit and dignities. But when it comes to their shortcomings, on the contrary, we try to find them out with curiosity and pleasure, and, examining them as in a microscope, regard them with the greatest intolerance. Hence, the gravest of sins—judgement. We are all sunk in the muddy waters of condemnation. We censure everyone for everything! The Lord's words: *Judge not that ye be not judged* (Mt. 7. 1), do not worry our hearts. Lord forgive us, sinners!

We all seek elevation, covet recognition. Once, the Lord observed this desire among His disciples and said: *Whosoever will be great among you, let him be your minister* (Mt. 20.

Did we ponder over these words of the Lord? Do we have the desire to place ourselves in relation to our neighbour, in a servant's position? I do not think so. We expect good offices from our neighbour, we mortally fear becoming a servant, and in justification of our pride, we point to our age, position in society, weakness, illness, and many other things. Just imagine for a moment how our lives would transform if each of us made it a rule to anticipate the desire of our neighbour, as far as possible endeavour to serve our neighbour, forgetting self to be, according to the word of the Lord, the *minister* of all. Examine your lives, your circumstances, and try to begin living humbly as though in a position of a servant. As the Lord behests: *Whosoever will be chief among you, let him be you servant* (Mt. 20. 27). If you will behave thus at the behest of the Spirit, with a pure heart, you will surely feel joy—the bliss of humility.

Up to now, O Lord, we have been poisoning our lives with pride, estranging ourselves from Thy grace and that is why we did not have happiness, joy and bliss. Instead of enjoying spiritual health, we suffered heavily from self-sufficiency; we did not even pray to Thee asking for Thy blessing upon the beginning of every day, upon the work we do, and before going to sleep. We ventured to do things beyond our strength and then groaned under the weight of the burden. Because of our pride we became audacious, inquisitive, hypocritical, stubborn, inclined to object, insubmissive, envious, jealous, malicious, ungrateful, and longed for novelty. Lord, forgive us, sinners!

Pride creeps in even into our meagre prayers and other spiritual acts. If an act of piety or goodness is not based on humility, then the goodness is not goodness. For instance, during Lent you often went to church and prayed much at home, and were kind to your neighbour, but if it enters your head to count your "good acts", then all is lost. Because seeing and evaluating one's spiritual acts shows that there is decay in the spiritual flower of the Christian's soul, which gives birth to lies in one's heart, blindness, and pride, and lessens hope in the mercy of God. The best and most pleasing to God is the heartfelt offering contained in the words of the following prayer: "Lord, I have nothing, I dare not even lift up my eyes, have mercy upon me, according to Thy great mercy". And the more is the heartfelt repentance and trust in God, the more will be the mercy.

There is another form of pride which is very dangerous for the soul—vanity. It strives to turn all our efforts not to the glory of God, but to one's own fame and to please men. Vanity yearns and thirsts after human praise, while the Lord commanded us to hide carefully our good deeds from the sight of men, and to offer to God alone all our good deeds and love for our neighbour. Therefore, if any one performs any work or a good deed merely to show off and considers the virtue itself a means to satisfy vanity, then he is being sacrilegious before the Face of God. Lord, forgive our foolishness and negligence in saving our souls!

Vanity and pride give birth to the desire for luxury and pomp. We hungrily seek food for vanity and vainglory in the most insignificant things—desire to be dressed better than others, to stand out in some way. We seem to have everything for our daily needs and still we want more. Lord, forgive us, sinners!

Blessed are they that mourn: for they shall be comforted (Mt. 5. 4). It is hard for us, worldly and carnal men, to understand this Beatitude. According to St. John Chrysostom, it seems to contradict common opinion, for whereas everybody considers happy those who are blissful and those lamenting unhappy, the Lord calls blissful the latter, saying: *Blessed are they that mourn*.

But one can weep over different things. Blessed are not those who weep over everyday affairs, for one can cry from impotent rage, humiliated pride, discontented vanity, offended self-love. And how much vain tears are shed! All these tears, however, are sinful, tears useless for salvation and inheriting Eternal Life. These tears are harmful for the weepers, for they cause the death of the soul and body, according to the Apostle: *The sorrow of the world worketh death* (2 Cor. 7. 10).

Bliss and comfort are granted to those who lament over the fact that they are imperfect and unworthy to serve the Lord and even deserve His wrath because of their sins.

Do we weep over the fact that we have profaned, and constantly profane, the image of God in us by our sinfulness? We daily sin against this image by our worldly passions, bias, unbelief, pride, hatred, envy, incontinence, drunkenness and other sins; we plunge this image into dirt and thereby deserve the just anger of God for not preserving the beauty of His property in us. Forgive us, O Lord, for not weeping over such precious loss!

Do we mourn over the lofty purpose of the Christian calling, which we irresponsibly disparage, when we do not fulfil our baptismal vows; do not think of heavenly life, of death, of our unpreparedness for the terrible and righteous trial at the Judgement of Christ? We are careless about our salvation. Tears? Why, we forget completely about it! Forgive us, O Lord!

"A Christian," says St. Ephraem Syrus, "mourns over his life for having exasperated God with his vain affairs. And who wouldn't mourn over a person who lives carelessly remains outside the kingdom of Heaven because of it."

There are also salutary tears of which we have no idea. "Sometimes," says St. Macarius the Great, "ascetics weep and lament about humanity and shed tears of ardent love for mankind".

Lord, forgive us, for grieving and shedding tears over worldly sorrows and offences; for not knowing how to lament for the sins of our neighbour and for our own, for standing before Thee hardhearted, unresponsive, and reserved in expectation of Thy love.

A. I.

(To be continued)

HIERARCHAL SERVICE HYMNS
"IT IS MEET"

Znamenny Chant, tone
Harmonization by N. Noskov

Медленно

С. А.
До - стой - но есть я - ко во - ис - тин - ну

Т. Б.
бла - жи - ти Тя, Бо - го - ро - ди - цу, Прис - но -

- бла - жен - ну - ю и Пре - не - по - ро -

- чну - ю, и Ма - терь Бо - га на - ше -

- го. Чест - ней - шу - ю Хе - ру - вим и слав -

- ней - шу - ю без срав - не - ни - я Се - ра

- фим, без ис - тле - ни - я Бо - га

Сло - ва рожд - шу - ю, су - щу - ю Бо -

- го - ро - ди - цу Тя ве - ли - ча - ем.

"TON DESPOTIN"

Znamenny Chant

Скоро

С. А. Т. Б.

Тон дэ-спо-тин кэ архиереа и-мон, Ки-ри-е, фи-лат-тэ. Ис пол-ла

Демественное Сдержаннее

э-ти, дэ-спо-та, ис пол-ла э-ти, дэ-спо-та, ис пол-

Замедлить

- ла э - ти, дэ-спо - та.

Prayer Book of Old Orthodox Christian Believers

A Publication of the Old Believers Archbishopric of Novozybkov,
Moscow and All Russia, 1986

In preparation for the approaching Millennium of the Baptism of Russ, the Old Believers Archbishopric of Novozybkov has brought out, with the blessing of Archbishop Gennadiy of Novozybkov, Moscow and All Russia, a Prayer Book of Old Orthodox Christian Believers.

The publication brought out in December 1986 was a joyous event for all Old Believers which are under the omophorion of the Archbishop of Novozybkov.

The better part of the Prayer Book is taken up by various canons, including the Canon to the All-Merciful Saviour (p. 62), for Holy Easter (p. 66), to the Holy and Life-Giving Cross of the Lord (p. 70), for the Icon of the Mother of God "Consolation of All the Afflicted" (p. 74), to the Guardian Angel (p. 78), to St. Sergiy of Radonezh (p. 84), to St. Nicholas (p. 88), to St. Panteleimon the Great Martyr (p. 92), to St. Varus the Martyr "who has the grace from God to deliver from eternal perdition those who passed away outside the true faith" (p. 96), to St. Paisios the Great "who has the grace from God to deliver from eternal perdition those who passed away without repentance" (p. 100) (accompanied by an extract from the saint's *Life*). There also follow the canons for "the one who passed away unattended" (p. 105), for the departed (p. 110), Sunday troparia and theotokia and kontakia of eight tones (p. 116), troparia, theotokia and kontakia for every day (p. 118) and common hymns to saints (p. 120).

The part of the book containing the prayers proper is preceded by two articles of a historical and religious-ethical nature.

The first, entitled "The feat of prayer of Russian saints (988-1988)" (p. 3) says that in preparation for the Millennium of the Baptism of Russ, the Church of Old Orthodox Christian Believers, taking stock of the life of prayer of her spiritual children over the past ten centuries, "notes with great spiritual jubilation that all through this period of history ardent prayer unto Heaven has been an indispensable trait of Russian religious consciousness".

It goes on to say: "One can cite many vivid examples demonstrating the great influence of the feats of prayer of the great ascetics of our Holy Church upon the spiritual life of the Russian faithful and the historical destinies of our Motherland." The authors offer as two

striking examples the prayerful intercession for the Russian land of two great saints: St. Sergiy of Radonezh (1314-1392) and St. Aleksandr of Moscow (1292-1378).

The main idea of the other introductory article, brief but profound, entitled "The Role of Prayer in the Life of the Christian" is that "prayer is an act of the greatest importance for the Christian". The author of the article points out that the primary duty of every Christian before God is to "learn to pray with a prayer pleasing unto God. This calls for a great deal of effort and diligence, because the feat of prayer needs to be accomplished with great zeal."

Associated thematically with this article are the following sections of the prayer book: "The Holy Fathers About Prayer" (p. 58), "On the Sign of the Cross" (p. 88), "St. John Chrysostom on Prayer" (p. 121), "St. Nilos of Sinai on Prayer" (p. 123). They conclude the book offering advice and guidance to the Christian in his acts of prayer.

In addition to the aforesaid canons, the book also contains Great Compline (p. 8), Small Compline (p. 23), Everyday Mid-Night Office (p. 32), Saturday Mid-Night Office (p. 41), Sunday Mid-Night Office (p. 46), morning and evening initial prayers (p. 51) and a common introduction to all the canons (p. 60). The compilers note: "If on account of some extreme need, a Christian has to cut short his rule of prayer on a certain day, then, as an exception, he is permitted to use the following prayer rule in the morning and in the evening". This rule prescribes, following the so-called "introductory bows" and the common beginning (saying prayers thrice or more with bows), a number of prayers indicated thereafter, beginning with "O Most Holy Trinity, Our God, Glory be Thee", prayers to the Saviour, "Glory be O Lord to Thy Cross and Resurrection", "O Most Holy Queen and Mother of God, Save us".

Using the prayer book one can get a sufficiently clear and exact idea of what the church and home rule of prayer was like for the Russian Orthodox more than three centuries ago. This is especially important now in view of the approaching Millennium of the Baptism of Russ.

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